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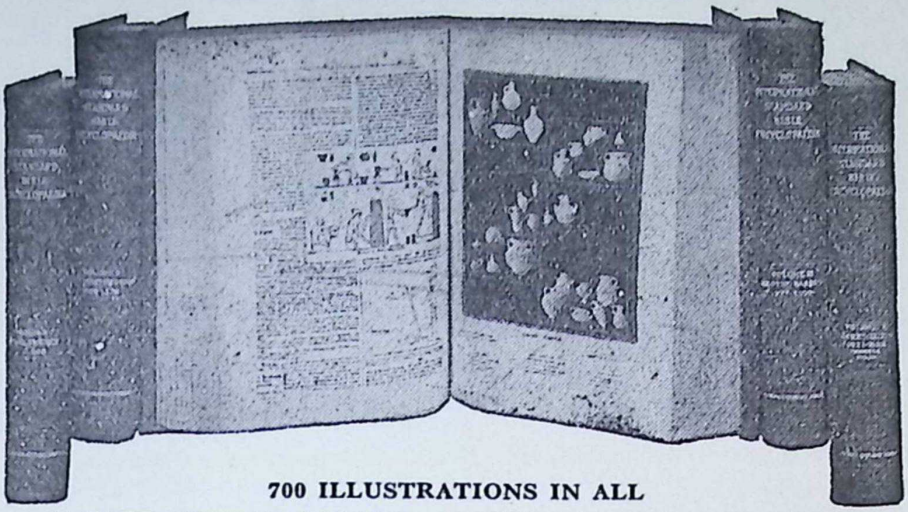

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THE UNION SEMINARY REVIEW

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THE NATURE AND VALUE OF THEOLOGY.

INAUGURAL ADDRESS OF REV. J. B. GREEN, D. D.,
Professor of Systematic Theology, Columbia Theological Seminary, Columbia, S. C.

It is with a deep sense of unworthiness that I come to this hour.

This painful consciousness of unfitness has been mine from the day I sat down in the seat of Thornwell, Girardeau and other distinguished occupants of the chair of theology in Columbia Seminary. Two thoughts I have carried on my heart and conscience. The first is the thought of the difficulty of my position. Few tasks, surely, are so arduous as his who is called to serve the cause of religion in the chair of theology. To fulfil such a ministry with an efficiency worthy of Christ requires an order of talent and a measure of scholarship to which I make no claim. The other thought which has burdened me has been the thought of the magnitude and importance of the trust committed to me. Serious and awful are the duties of a teacher in a school which aims to prepare men to continue the work begun by the Son of God Himself, and shared by prophets and apostles. Who is sufficient for the task of training men to be fit and faithful stewards of the manifold grace of God for a lost world? Not one! It is an office for two—God and His man. In conscious weakness I have entreated the Lord to sit with me in this chair, pleading the futility of my sitting there alone.

Onerous and solemn as are the responsibilities of this place,

I am grateful for the honor and privilege of bearing them. I have tried to magnify my office in my thought and teaching, and do now wish to magnify it in your thought and appreciation. Theology needs to have a good word spoken for it. It needs definition and defense. It is in disfavor. It is a fashion of the times to belittle theology. From pulpit and platform you hear, in newspapers and magazines and books you read, words spoken or written in disparagement of theology. Even Billy Sunday has to have his fling at theological seminaries. He says they take candidates for the ministry, cast them in a theological mould, and keep them until they are cold; and then send them out. And the implication is, that the effect of theological training is to refrigerate the world rather than to regenerate it. The last International Sunday School Convention, which met in Kansas City, was openly hostile to theology. The speaker, says Dr. J. E. Abbott, who did not take a thrust at theology was out of style and would have been regarded as having missed an opportunity. In connection with the announcement of the new curricula to be formed by experts the boast was made that the ministry with its theology was to be eliminated. Scientific laymen are to have the leadership. It will be an evil day for the Church when the teaching of its schools is determined by men who have no theology or a false one.

The new theology writers have little or no use for theology, old or new. No doctrine is held by them to be essential. In their opinion if all the creeds and dogmas of the Church were set aside, nothing would be lost. Dogma is dead or dying, according to them. They grow quite dogmatic in their denial of dogma. Even in Scotland, which we have come to think of as the home of sound learning, the emphasis has shifted from theology to philosophy, according to the statement of one of their leaders. Ill fares the land where philosophy flourishes and theology decays.

In their underestimate of doctrinal teaching some go the length of adopting in effect as their watchword, "Religion without theology." "Give us the facts, never mind about theories." It sounds like a praiseworthy demand for simplicity and reality.

It is not so praiseworthy as it seems, not praiseworthy at all; indeed, it is highly foolish. This disparagement of doctrine has gone on till this noble subject is much depreciated in popular opinion. The impression is made that theology should go to the discard as outgrown, out of date and useless.

Now let us frankly admit that there have been a spirit and method in dogmatics which deserve condemnation and rejection. There is a scholastic method of teaching which lacks value for life. It is an academic discussion of truth with little or no concern for the end of truth, viz., holiness of heart and life. The theology which emerges from this treatment of truth is a stiff and lifeless body. Its interest is in logic rather than life, in system rather than service. This type of theology "gave no scope to the play of Christian feeling. It exhibited truth, nakedly and baldly, in its objective reality, without any reference to the subjective conditions which, under the influence of the Spirit, that truth was fitted to produce. It was a dry digest of theses and propositions, perfect in form, but cold and lifeless as a skeleton." Its aim was knowledge only, not godliness.

Such theologizing is objectionable and unprofitable. It is over-intellectual, content with barren orthodoxy of statement. We have no quarrel with those who dislike and set at naught this kind of teaching. But we protest against their belittlement and banishment of all theology. Criticism should be intelligent and discriminating. Wholesale judgment and rejection are without excuse.

I wonder how many of these contemners of theologians and their theology have considered what theology is in its proper spirit and service. How many know when one is theologizing? One may theologize and not be aware of it. I am reminded of the plain man who learned with surprise that he had been speaking prose all his life and did not know it.

One boy said to another, what is theology? After a moment's thought the second boy said, theology is the science of theories. That definition provokes a smile at the expense of theology. That boy seems to have expressed the thought of many; to them theology is the science of theories. Well, that

is not bad, if you know the meaning of words. What is a theory? What gives rise to theorizing? A theory is an attempted explanation. A true theory is a real explanation. An explanation of a thing brings out the meaning of the thing. The theory of the cross is the interpretation of the cross, opening and alleging its meaning and message. Theology, then, according to the lad's definition is the science of interpretations, of meanings. What could be nobler than that or more desirable? If that is the true idea of theology, let us have more of it, not less. A desideratum of the Church is a vital and vigorous theology. That is the thesis I wish to maintain. For my subject is, The Nature and Value of Theology.

I. The Nature of Theology.

It is a science, a form of knowledge. It deals with facts, facts of history and experience, of literature and life—of inspired literature and life. It differs from other sciences not in spirit and method, but in the materials with which it works. Its facts are not physical, but religious, moral, spiritual. The view of theology I like best defines it as the science of religion. Religion is one of the primary facts and forces of the world. Its phenomena are vast and varied, its influence and service universal and indispensable. To ignore or deny these facts is unscientific and unphilanthropic—opposed to human welfare.

Religion is the chief concern
  Of mortals here below;
May they its great importance learn,
  Its sov'reign virtue know.

Theology in the narrow sense is a discourse about God, His being, nature and attributes. But in the broad sense of the term theology is conversant about the whole vast field of religious truth. It covers all the departments of the course of study offered in the seminary. Our school is called a theological seminary, not a seminary of languages, or of Bible, or of history, or of missions. but of theology, which term com-

prises all the others. There is exegetical theology, which has to do with the written records of revelation and religion; there is historical theology, which is occupied with the history and growth of the Christian religion; there is systematic theology, which is concerned with the definition, arrangement and defense of the doctrinal contents of our religion; and there is practical theology, which has to do with the application of truth in the work of the ministry.

What is the glorious object of religion? God, the mighty Maker of heaven and earth. What is the great subject of religion? Man, the image of God and the lord of creation. What is the chief end of religion? The glorifying of God and the enjoyment of Him forever. What is the sole rule of religion? The Scriptures of the Old and New Testaments, the most inspired and inspiring literature ever given to man. What is the field of religion? The whole inhabited earth. What and where is God? Who is Jesus Christ? What is the origin of the world? What is the origin of man? What is he and whither is he going? What is sin? What is grace? How shall a man be just with God? If a man die, shall he live again? The interest and importance of these and kindred topics are indicated by the number of books which they have elicited and still do elicit. If we may estimate our science from the sublimity and scope of the subjects of which it treats and the nobility of the ends which it serves, we shall place it, with Aristotle, Locke and Thornwell, at the head of all human knowledge. Not only is it the most exalted of the sciences, it is the most comprehensive in its significance, in that it occupies a central position with reference to the rest. It supplies the right viewpoint from which all science should start and to which it should ever return, namely, the theistic view of the world. So that without theology all other knowledge is false or fragmentary.

The motive of science is love of truth. The method of science is observation and examination, accumulation and classification, interpretation and articulation. The end of science is knowledge, systematized knowledge. The end of knowledge is life, fuller life and freer. The motive, then, of theology is

love of highest truth. The method of theology is collection and comparison, construction and correlation of religious data. The end of theology is knowledge, a logical and coherent system, a living body of divine truth, which is according to godliness. The end of this knowledge is life, life as high and holy as the heavens and more enduring than they. The central import of supernatural religion is holiness of heart to the glory of God. It is for salvation and redemption, for power and ministry. And theology is the truth of supernatural religion interpreted and concatenated and vindicated that it may be incorporated in human life and character. In other words, the intended result and issue of dogmatics is apologetics and ethics, munitions of defense and men after the manner of the Divine Man.

If this is the nature of theology, is it something to be decried or discarded? No, no. And we shall answer with a more intelligent and emphatic negative after considering—

II. The Value of Theology.

1. With this end in view consider, first, more particularly the relation and contribution of theology to religion. The relation of theology to religion is somewhat the same as the relation of botany to plants, and of astronomy to the planets. You may have and enjoy flowers without botany, and stars without astronomy. Yes, and you may have religion without theology. Theology is not experimental religion, and experimental religion is not theology. Shall we dispense with theology, then? No more than we should dispense with botany or astronomy. You cannot understand flowers without botanizing—studying their structure, classification, growth and relations. And you cannot understand the heavens without astronomizing. It is botany that opens to you the meaning and mystery of plant life, and without astronomy you can form no proper conception of the nature and extent of the material creation. It is the function of the physical sciences to reveal the order and beauty and wonder of the world. Every common

bush is aflame with the glory of God to him of the seeing eye and understanding heart.

"To me the meanest flower that blows
Can give thoughts that do often lie too deep for tears."

Why? Because Wordsworth had the seeing eye and sensitive soul.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower, but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The service of the sciences is to unfold the hidden meanings about us, and enable us to think God's thoughts after him. What are men more than stones or clods, if unillumined and uninspired by the light of things as they are? Let us then have more science, not less, and that reverently taught in the interest of wonder and worship.

Theology, when cultivated in its own proper spirit, performs a similar service in the sphere of religion. Revelation and redemption are packed full of meanings and mysteries. These need to be discovered and brought into the light. God has not given us a science of religion any more than of theology or chemistry. In His words and works He has supplied the raw materials of theology. The Bible is not truth in systematic form. There is order in the book by inspiration given, and progress; through it one increasing purpose runs; yet its teachings upon its great subjects are scattered through its pages from Genesis to Revelation. In the Bible we have the scattered membra of a body of divinity. It is the task of the theologian to collect these separated parts, and adjust and compact them into an organic whole, in order that men may see not only truths as distinct entities, but truth in its unity.

To understand the universe it is not enough to see in-

dividual stars sailing in solitary splendor through the sea of space, but these as grouped in systems, smaller systems in larger, all moving in perfect order and harmony, one vast whole, the majestic symphony of the skies. So religious truth is not understood in isolation, but in relation and association. Not all truth is reality; there is a truth of relation as well as of reality. The whole truth is the reality of things as they are in themselves and in their relations. It is the task and service of theology to exhibit religious truths, each by itself alone, and in relation and combination with other truths; that the light of each may blend and brighten with the light of all.

"All are needed by each one,
Nothing is fair or good alone.
I yield myself to the perfect whole."—Emerson.

To be more definite and analytical: (1) Theology serves the cause of religion by defining truth. That is, by interpreting the facts of religion, threading the facts with meaning, giving the truth they contain revealing statement. No fact has value for life until interpreted. The business of theology is interpretation and adjustment of truth to truth.

(2) Theology serves and conserves religion by discriminating between truth and error. There have been many false teachers, and there will be many more—not consciously false, not intentional enemies of the cross of Christ, but avowed friends of it. Yet they mix truth with error or present truth in disproportion, pressing one truth too far to the damage of other truths. Such teaching is confusing and corrupting. Great theological minds, masters of truth, has rendered the cause of religion and righteousness inestimable service in separating truth from error, and in saving truth from distortion, perversion and defeat.

(3) Theology has aided religion by defending the truth. There have been and will be not only errorists to be righted, but enemies to be opposed. From the beginning the Christian religion has been assailed, and history will repeat itself to the end. A man is not left undisturbed in the possession and en-

joyment of his religion. He may prefer and decide not to think out and define, express and formulate his religion in doctrinal statements. But anti-Christian thinkers will not leave him alone. They advance antagonistic theories which must be met or religion will suffer loss. So the Christian is compelled to define in order to defend.

(4) Once more, theology is invaluable to religion for propagation, for furtherance as well as defense. Christianity is not static but dynamic. Its genius is altruistic and aggressive. It exists to spread. And it makes its way by teaching, taking root and reaching out, reaching out and taking root. It cannot proceed and succeed without doctrine. We cannot dispense religion long or well, if we dispense with doctrine. But doctrine is theology, teaching doctrine is theologizing! So the demand for religion without theology is an impossible one. It would defeat Christianity.

2. In determining the value of theology consider in the second place its relation and contribution to life and character. In speaking a moment ago of the value of theology to religion, I was thinking of religion in its objective aspect as a body of truth. In speaking now of the value of theology to life and character, I am thinking of religion in its subjective aspect as experience, as growth in grace and knowledge, as holiness of heart and behavior.

Theology is indispensable for the maturing of the Christian. Theology, remember, is Christianity in its doctrinal expression. Doctrine is for edification and furnishing, that the man of God may be complete. Without doctrine you may have elementary Christianity, alphabetic piety, infantile personality. Milk is for babes, strong meat, for well-grown and full-grown men. Transition from the early stages to the later stages of Christian growth is made by leaving first principles and going on to perfection through advancing knowledge of the deeper things of God. Omit doctrine. and you will retard development, producing only stunted and dwarfish Christian characters. The growing Christian wants to know the why and wherefore and how of things. Such inquiry leads to investigation and indoctrination. Instruction, systematic teaching, makes in-

telligent Christians and strong, convinced and convincing. The thoroughly indoctrinated are the rooted and grounded, who are not tossed to and fro, and carried about by every wind of doctrine. If you would establish a man, teach him. Plant deep in his mind and heart, as he shall be able to receive it, the whole system of saving knowledge. For men come to stature and strength through digested and assimilated truth. The opponent of doctrine is the enemy of development. To discard dogma and creed would be to hinder character and deed.

I shall never forget Dr. Theodore L. Cuyler's charge to the faculty of Union Theological Seminary, Richmond, Va. He made the opening address the year I entered that institution. In the course of his address he spoke of the growing dislike of dogma. He warned the faculty of the danger of yielding in any measure to this rising spirit of unfriendliness to doctrine. Then drawing himself up to his full height and throwing his soul out in one concentrated sentence, he exclaimed: "Sirs, invertebrate these young gentlemen." Invertebration is by indoctrination. Spines are built into the spineless by means of spiritual instruction. A Christian is as sound and strong as his theology. And a church is as sound and strong as its theology. So the cry should be for more theology, not less.

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster."

3. In appraising the value of theology, consider in the third place its relation and contribution to a successful gospel ministry. Some one asked Dr. L. M. Sweet, of New York City, when he was in Columbia delivering his lectures on the Smyth Foundation, if the preacher could afford to preach doctrine. He said, "He cannot afford to preach anything else." Indeed, there is nothing else to preach. And to preach doctrine is to enter the domain of theology. "Theology is religious truth presented in its logical connection and dependence." "Theo-

logy is the articulation of religion. The religion of the inarticulate is nonsense." Theology is religion in its doctrinal contents. What are we called to preach, if not the content of Christianity?

There is a demand for practical as distinguished from doctrinal preaching. The demand is foolish, as if doctrine were not practical. So-called practical men scorn idealism, unmindful that history exposes their folly. It has been idealism that has made the statesmen, inspired the patriots, animated the reformers and liberators—the men of mighty deeds and constructive service.

The leaders and redeemers of mankind have all been idealists, Jesus Christ supremely so. The prejudice against doctrine is just as absurd as that against idealism.

There are three parts to preaching. The first is witnessing. This is elementary and introductory. After that, teaching and exhortation, interpretation and application. The deep work is the didactic. On the doctrine is based the exhortation and the appeal. Paul's epistles are first doctrinal, then practical. The epistles to the Hebrews, magnificent in its argument and appeal, is doctrine interspersed with exhortation. First doctrine, then duty. First exposition, interpretation, then application. Exhortation without doctrine behind it is weak and ineffectual. Exhortation and appeal are most powerful and moving when the doctrinal truth of the gospel is behind them in the mind of preacher and of hearer. Phillips Brooks is reported to have said that to be most effective, hortatory preaching must have back of it heaven-high and hell-deep gospel truth. Duties spring out of doctrines, and doctrines inspire duties. Therefore preach doctrine practically and practice doctrinally.

"The progress of doctrine in the past," says Dr. A. H. Strong, "has been marked by successive stages. Athanasius treated of the Trinity; Augustine, of sin; Anselm, of the atonement; Luther, of justification; Wesley, of regeneration. And each of these unfoldings of doctrine was accompanied by religious awakenings." May we not say, was productive of religious awakenings? Does not history warrant the expec-

tation that widespread revivals would follow fresh, searching and persistent discussion of great doctrinal matters throughout the Church?

So, in the light of its nature and its services, we say with conviction that the subject of theology is of transcendent and permanent interest and importance. There is no danger that theology will be finally discarded as antiquated and useless. Dr. Francis G. Peabody thinks the world is even now witnessing a recall to theology. He says, and I believe truly, that human nature is incurably theological. He says further, "That instead of being an outgrown science, theology is the passionate interest of millions of plain people. The loose and fruitless thinking on great themes is an indication, not that the world has outgrown theology, but that if theology is not promoted by trained and disciplined scholars, then it is sure to fall into the hands of untrained and undisciplined minds." The whole subject of religion needs to be rescued from irreverent and incompetent hands. If the Christian life is thus to be rescued, "theology must once more issue its proclamation of emancipation, 'Ye shall know the truth, and the truth shall make you free.' If the Christian Church is to justify its leadership in the modern world, this must be not merely through its reformatory spirit or philanthropic zeal, but through its clear and convincing thinking on the great themes of God and man. The future of the Christian religion is to be made secure, not by sheltering minds from the modern world, but by training minds to interpret the modern world."

I would, therefore, issue a call for a return to theology. Learn to think and preach theologically. Beware of merely speculative theology, merely academic discussions, detached from the practical ends of life and godliness; but preach theology—that is, present in a sane, satisfactory and popular manner, the great doctrines of redeeming grace, and thus "open to a bewildered world the way of life." If we fulfil with intelligence and finish with joy, the ministry we have received from the Lord Jesus to declare the whole counsel of God, theology will constitute the backbone of our pulpit work. A ministry

devoid of doctrinal content lacks foundation and framework to give it power and permanence.

Fellow-ministers of the everlasting gospel of the blessed God, noble is our heritage and inspiring is our privilege. The Bible is the unexhausted quarry of divine truth. Out of it the master workmen of the past have taken precious stones, and, having shaped them according to the wisdom given them of God, have builded them into an imposing cathedral. Within the precincts of this cathedral it is ours to serve. It may not be given to us to bring out new stones and conform them to their place in the rising temple of truth; but it *is* given to us to show to admiring worshippers the stones which others have shaped and set in their places, and to point out the symmetry and beauty of the splendid structure.

And what an edifice this cathedral is. "Built," as Dr. Patton has eloquently said, "upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, its walls are salvation and its gates are praise. Buttressed on the one side by the truths of reason, the facts of our moral nature, and the great defenses of the theistic view of the world; and on the other side by the monumental defenses of the Bible's supernatural claims and the historic foundations of our faith, there has been built into its structure the Bible's teaching of 'What man is to believe concerning God and what duty God requires of man.' The principles which underlie human society are there, and there are to be found the truths which lend majesty to human law. The keystone of every arch is marked with the symbol which stands for *Jesus hominum salvator.* The lofty roof invites the upward look, and it rests upon the reasons that support the eternal hope. Its storied windows keep alive the memory of great constructice thinkers—Augustine, Anselm, Calvin. Its mural tablets tell of the victories which have been won upon the battlefields of faith, and speak of Nice, Chalcedon, Augsburg, Dort and Westminster. From the choir come the voices of Christian singers, ancient, mediaeval and modern, who notwithstanding the divisions in the sacramental host of God's elect, proclaim the truth that 'All the servants of our King in heaven and earth are one.' The odor

of incense pervades the building, and the voice of prayer softens the harsh words of controversy. As I stand in mute admiration of this edifice there comes over me the feeling that it is crowded with worshippers.

"And now the deep-voiced organ begins to speak. In successive waves and with increasing volume the flow of harmony goes down the nave, across the transepts, past the columns, through the arches, up to the vaulted roof, and reaches its climax in an outburst of triumphant joy when the great assembly, moved by some sudden inspiration, rises to its feet, translates this wordless anthem into speech, and sings with loud acclaim, Alleluia, The Lord Omnipotent reigneth!"

SERMONIZING.

By Rev. James I. Vance, D. D.,
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Sermonolatry.

Some one has recently said that sermonolatry is one of the sins of the modern Church, and so the saints are warned against making too much of the sermon in public worship.

There are other sins against which the servant of the Lord with greater profit might inveigh. There are the sins of bigotry and intolerance, against which the Lord himself uttered scathing and scorching denunciation. There are the sins of worldliness and indifference and stinginess, about which something needs to be said. There is the tendency to crowdolatry and statistics-olatry and publicity-olatry and machinery-olatry that might be given surgical treatment with advantage to the cause of religion. But as for this little god of sermonolatry, he is not doing much damage at present, and there are no signs of any catastrophe threatening in the immediate future.

If sermonolatry is to become much of a vice, more attention must be lavished on the sermon than is now in evidence. Judged by the kind of sermons one frequently hears, judged by the average size of the congregation, judged by the attention received and the effect produced, the reformer who is out to fight idolatry would better hunt for bigger game than the sermon.

He who makes little of preaching in public worship mistakes the genius of Christianity. The gospel is not a cult, a spectacle, a pageant. The old pagan religions were sacerdotal, and so are the false faiths of to-day. But when Christ sent forth his disciples on their world mission, he did not make them priests so much as preachers. He did not set them to offering sacrifices and reciting rituals, but to proclaiming a message and sounding a call. Their appeal was not through the imagination so much as to the intellect and will, and their effort was not to

stir moods, but to produce convictions. It still pleases God by "the foolishness of preaching to save them that believe," and the promise still holds which says: "Ye shall know the truth and the truth shall make you free."

Of course, there are races that seem to take their religion through their senses rather than through their souls, and who are more easily moved by a pageant than by a message. This seems to be one difference between the Latin races and people of Anglo-Saxon blood. Racial peculiarities assert themselves in worship as in everything else, but Christianity is pre-eminently not a sensual but a spiritual religion. If ever the day comes when the pulpit is replaced by the altar, when thought is degraded in order to exalt emotion, and the spiritual is sacrificed for the artistic, Christianity will be doomed to a declining influence in human life. Pageants may stir emotion; meditation and introspection may cultivate pious moods; but if human nature is to be changed, if the will is to be set free and man made a partaker of the divine nature, the truth must be made known.

Judged by the Sermon.

The preacher is judged to a large extend by his sermon. There are, of course, many other things for him to do. He must be a pastor and visit his flock and minister to those in trouble and need. He must be an organizer and handle the machinery of his church in such a way as to secure efficiency and utilize individual gifts. He must be a community builder, interested in every worthy project that helps his town on to size and wealth and fame. He must be a reformer, fighting the devil at close range and waging unceasing war on the forces that prey. He must be club-by and human, a good golfer, a sprightly story-teller, a social star, a facile mixer with all ages, sexes, classes, vocations and nationalities, etc., etc., *ad infinitum*. His is quite a proposition.

But he will be judged not so much by these things as by his pulpit work. His people will forgive and forget much failure elsewhere, provided the sermon is up to the mark. But

if his pulpit work is shabby, he may as well pack his trunk, for he cannot retrieve by scoring on some side line.

Do not be alarmed lest sermons go out of fashion, lest the printed page take the place of the living voice, lest the victrola and radio become a proxy for human personality. It will never be done. God knew what He was about when He topped His universe with a creature made in His image. The fruit plucked fresh and juicy from the living tree always tastes better than some canned variety. Dried tongue never excites the market. It is the sermon hot from the heart that believes it, flaming on the lips of an inspired messenger, nervous with the electric thrill of an impassioned soul, proclaimed by one baptized with the Holy Ghost, that becomes the last word in the vocabulary of power.

Therefore, it is with the sermon that you win or fail. "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" There is no such thing as preaching without a message. Your sermon is your message from God to man. How can you be indifferent about it? How can you be satisfied with shabby work here? Jesus Christ preached sermons. His sermons were greater than his miracles. Simon Peter preached sermons. His sermons were greater than his organizing activities. Paul preached sermons. It was his sermons that turned the world upside-down.

In his first letter to Timothy, he wrote: "I am ordained to be a preacher," and in his second, "I am appointed to be a preacher." This is where you get your rating. Therefore, do not lose any sleep over sermonolatry. Do not be afraid that you may spend too much time on the sermon. Pray God that you may spend enough. Do not be nervous lest the sermon shoot over the people's heads. Rather be concerned lest it never get from under their feet.

Sermonic Ideals.

In sermonizing, it is of first importance that one have a high ideal. There are preachers who fail because they are

satisfied with mediocrity, with merely getting by, with working their vocal organs for thirty minutes, with dropping something down on the people's heads "two times each day in seven."

The people cheapen us here with well-meaning, but unmeaning flattery. There are good souls who feel that they are pleasing God and helping His servant when they tell the preacher that every sermon is a marvel. The preacher assembles a few thoughts as a college boy packs his bag, and keeps going for the allotted sermonic period. Then some dear saint saunters forward and says: "Pastor, yon was your masterpiece." It may be he was nodding when the masterpiece was at its climax. The preacher had not thought of that particular sermon as his masterpiece. It did not cost him that much. And so he is tempted to conclude that it is a mistake to work so hard on sermons when a scrappy homily gets such applause.

Of course there are sermons whose immediate preparation is brief, but whose real preparation was the work of a lifetime. Dr. Arthur T. Pierson was once called on with only a few minutes' warning to address a notable conference in Washington City. He made the address of the conference. Some one asked him how long it took him to prepare that address. "Twenty years," was his reply. But the suspicion that it might have been impromptu is just another proof that the verdict of the crowd is not always infallible.

The preacher is a fool who believes half the people tell him about his sermons. Now and then the Lord sees to it that the bubble bursts. Once I tried to preach a sermon on "The People Who Believe More Than They Know." It was an effort to set forth the achieving power of faith as against knowledge. At the close of the service, a lady grasped my hand warmly, and said: "I believe that was a good gospel sermon," and then added with a smile: "But I believe more than I know." The preacher needs one good critic. Well for him if his wife can play the part, provided she have discretion. Then when his critic does the work, let not the preacher sulk, but take his medicine cheerfully and hope for the best.

There are all kinds of sermons. There are sermons that

remind you of the preacher who could go down deeper and stay longer and come up drier. And then there are preachers like the one who could go higher and stay shorter and hit the ground harder. There are preachers like the good old minister who rambled through predestination, election, and final perseverance for the best part of an hour, and said to an enthusiastic admirer: "I do so love to preach on the deep things of God that no one can understand."

For a sermon to be worth while, it must have an object. Usually sermons have subjects. Not always do they have an object. Sometimes the preacher merely wanders, like the theological student who had preached in the chapel. One of the professors, in his criticism of the effort, said: "You gave us a nice walk through the fields to the mountain top where Abraham was to offer up Isaac, but you showed us nothing on arrival." Let the preacher aim at something. Aim measures the difference between a machine and a slag dump, between the universe and chaos, between thought and a brain storm. One day a crazy man who had escaped from the insane asylum wandered into a church and listened to one of these aimless sermons. He began to shake his head and talk to himself, and this is what he was saying: "It's not fair. He's out and I'm in!"

For the sermon to be of value, it must meet the test. The test of a sermon is not the bells it rings but the souls it saves; not the sensation it produces, but the power it releases; not the cheers it secures, but the comfort it confers; not the fame it achieves, but the good it accomplishes; not how it is rated by men, but how it is regarded by God.

Beat your best. Decline to be satisfied with anything short of that. The trouble with many a preacher who fails is that he was satisfied with well enough. He sagged through sheer laziness. He sought the line of least resistance. "Beat your best" was Andrew Carnegie's rule for making steel rails. "Beat your best" is the only decent rule for making sermons. Let one make this his sermonic ideal, and some day he may preach a sermon.

Making Sermons.

After your first sermon, you will be tempted to despair. You will feel that you can never make another. There are no materials left. You have exhausted the book. You have included all the truth. You have covered all life. You have embraced the universe. Naught remains. It is never that bad. Life is an infinite variety. The sermon is an application of eternal truth to life's infinite variety. And so there is always the chance for a new sermon on an old text.

The preacher must keep on making sermons. When he stops, he is a finished product, and the only thing left is to plant him. Here is an explanation of why so many preachers reach the dead line when they should be in the prime of their usefulness. They have stopped making sermons. They have fallen back on the barrel. They change churches, but not sermons. They unload on a fresh parish the stale homilies of a previous dispensation. Their pulpit vocabulary becomes stereotyped, their thought static. The brain atrophies from disuse. "Earth to earth, ashes to ashes, dust to dust." This is enough to put any preacher on the disabled list. Of course, there are times when the preacher may repeat, when he must fall back on an old sermon, but if he is to grow, indeed if he is to live at all, he must be everlastingly making sermons.

In the business of sermonizing, there are some simple principles to observe.

The sermon should fit the age. This does not mean that old truths are to be discarded, but they are to be given a present day setting. They should be served in such a way as to invest the sermon with realism. How stupid to be dinging from the pulpit at your people with phrases odorous of mediaeval decay, with terms which served their purpose in controversies long since sent to the theological graveyard. "My beloved people," said a preacher in a sermon I once heard, "I beseech you, fall not into the errors of the Arians and the Socinians." They looked docile and seemed ready to obey, but appeared to be in doubt as to the points of the compass. One

should not be slangy, but he is privileged to say what he has to say in the language of life.

The sermon must arrive quickly, for we live in the hurry-up age. Preachers who worked among the soldiers during the World War discovered this. Some failed simply because they did not strike fire at once. The doughboy declined to be harangued with a leisurely introduction. He did not fight that way, nor would he take his religion that way, and he was but giving expression to a mood that is on the world to-day. If you have anything to say, say it and be through.

And when you are through, stop. Begin and end somewhere. I know a river in Kentucky that comes out of a hole in the ground, and after running for a few miles disappears in a hole in the ground. There are sermons like this Kentucky river. One should have terminal facilities. It is far better to stop too soon than too late.

The preacher should be constantly accumulating material for sermons. It is a good plan to have a book of texts and themes. Some preachers have a cabinet file for clippings. This has its advantages and its disadvantages. The peril is that when the time comes to make a sermon one will pull out envelope No. Z. 999, and serve his hungry congregation sermonic hash. Be on the *qui vive* for fresh illustrations from real life. Regard everything as grist that comes to your mill. Some of the best sermons you preach will be born of actual contact and suggested by real conditions.

Much has been written about the style of the sermon. Shall it be expository or topical, experimental or doctrinal, biographical or historical, sensational or respectable? He is a poor fool who shuts himself up to any one kind. All are needed, and any single sermon may embrace all the fifty-seven varieties. The great thing is to make the sermon a message and not a performance, to have some definite purpose in mind, and to build the sermon that the purpose may be accomplished. The purpose will give unity to the sermon and determine its type. A pond has its shore line made for it, but a living stream cuts its own channels. A lifeless sermon may be built according to

model R or Q, but if the thing is vibrant with power, instinct with action, you may send your sermonic molds to the attic.

Delivery.

Undoubtedly the delivery of the sermon has much to do with its effectiveness. There are great sermons that fall flat because poorly delivered, and there are poor sermons that create a stir because of forceful and compelling delivery. The first prerequisite for effective delivery is a good voice. The first duty of a good voice is to make itself understood. Be certain that your audience gets what you say. Then it will be time enough to consider elocution and oratory.

One talks with his body as well as with his throat, and so action is an essential part of effective delivery—not studied action, but a body so swift to respond to thought, so keen to catch the changes going on in those who listen, so ready to take fire when steel strikes steel, that your congregation sees as well as hears your sermon. This is the value of a course under a capable teacher of public speaking. The highest art is merely nature with the bridle off. It is a body trained unconsciously to respond to the slightest changes in the speaker's moods. He is witless who practices his sermon before the glass. Preaching is not a Punch and Judy show. It is the science of using truth to capture decision and change character and shape destiny.

There are three methods of delivery—the memoriter, reading and extemporizing. The memoriter is the most slavish. It has been a fatal handicap to some who might have made great preachers. It is artificial and painful. It is gehenna until it is over. One fatal lapse and the pulpiteer plunges into a morass, where he flounders helplessly. One slip from the beaten track of familiar phraseology, and instead of victory it is hari kari. And yet there are preachers who have followed this method and survived.

Reading is more comfortable than memorizing, but it is more cowardly, and it makes for laziness. To be sure, much depends upon how well one reads. Some of the world's greatest

preachers have read their sermons. Talmage was asked to resign from his first charge because he did not read, the congregation concluding that the absence of a written sermon indicated a lack of laborious preparation. One cannot rate the mental development very high of a congregation that dismisses its preacher because it feels that the failure to read his sermon proves that it has not cost him hard work.

The extemporaneous method is the most laborious and the most effective. Do not be discouraged should this method come hard. In extemporizing, you will probably be less smooth in your style. At times subject and predicate may become so utterly estranged as to defy reconciliation. You may be misunderstood, and occasionally need the prayer always offered by an old man in the Cumberland Mountains for the visiting minister: "Lord, help thy servant to-day to onravel his discourse!" You will, however, have gained vastly in effectiveness and power, and the people will excuse anything for the sake of power. They wait for the sermon that stirs them, that moves them to action. If yours does, they will forgive your hitching a double team of verbs to a one-horse cart of nouns. It is the extemporaneous preacher the people as a rule want to hear. They feel that if the preacher cannot remember his own sermon, how can he expect his congregation to remember it?

The Follow-Up.

One is not through when he has made and delivered the sermon. There is a sermonic follow-up. This means that the sermon must be lived. To live it is more difficult than to preach it, but preaching is as far as some of us get. We are like a certain congressman who had subscribed generously to a good cause, and when called on to pay his subscription said with surprise: "Surely you do not expect me to pay! I made the subscription for the sake of example!"

The follow-up of the sermon means personal work. People are not saved without the personal touch. This was the first method of the Christian Church. Nothing is more needed in the Church to-day. The sermon makes an impression, but in

nine cases out of ten if the impression is to be translated into action, there must be personal work. When the sermon has been delivered, let the preacher expect results. Let him believe that something is going to happen. Often our faith fails at the strategic moment. But there is a promise which says that God's word shall not return unto Him void. There is far more in the sermon than appears on the surface. You are in it. Your life blood is there, your Christian experience. God's truth is in the sermon, and God's Holy Spirit. Why should not "Hell's foundations quiver"?

It is a great thing to fling a sermon out on the stream of world life. He who does it in the right way is shaping history. He is a civilization producer, a world builder, a bringer-in of the kingdom. and he does it in the right way when he stands with John the Baptist and says: "Christ must increase, but I must decrease," when he stands with Paul and resolves to "know nothing among men but Jesus Christ, and him crucified." Whatever the sermon may or may not be, whatever its delivery, it is not a failure if the people as they go softly from the church think of Jesus and say one to another: "Our minister has been with God!"

SEEING MEN AS TREES WALKING.

A Psychological Study of Mark 8:14-26.

By Frazer Hood, Ph. D., Litt. D.,
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As a student both of psychology and of the Bible I have thought for a long time that a profitable, though by no means an exclusive, method of studying the latter is by what may be described as the psychological approach. Just as when we come to its study with a background of its geography and history we can the better catch the meanings, and just as when we approach it with a knowledge of the original tongues in which it was written we can understand certain passages that otherwise would remain obscure or uncertain, so I think when we come to study this marvelous word of God with a background of psychology, some truths are shed upon the record that he who does not know his psychology never sees.

What follows is written mainly to illustrate this method of study. I believe that the bringing of modern psychology to bear upon some of the texts and incidents, and even peculiar phrases, of the Bible promises rich returns. It certainly seems on the face of things that since psychology is concerned not only with formulating the laws of human thinking but also with describing and explaining human behavior, and since the Bible is a record alike of human thinking and behavior (not that this describes all that the Bible is) it follows that a knowledge of psychology ought to make plainer some at least of the thinking and conduct which is there recorded.

For purposes of illustration, I have chosen Mark 8:14-26. Rhetorically this passage divides itself into two distinct topics; the first in vs. 14-21 and the second in vs. 22-26. A cursory reading will suggest that there is a decided break in the narrative between these passages and this impression is strengthened when we compare the parallel in Matt. 16:5-12. We ordinarily explain this difference by assuming Mark's record to be an

historical sequence and Matthew's to be either a rhetorical or logical order. But I believe, thinking as a psychologist, that the truth is that each has employed a psychological sequence. This will appear later.

Let us approach the study of this passage by first trying to understand the meaning of the miracle (vs. 22-25). I remember very vividly that I used to interpret this narrative as meaning simply that Jesus had failed to perfect His work at first, and for some reason had to exert greater divine power and skill before the healing of the blindness was fully complete. And yet this explanation was not satisfactory to even my youthful mind because it ran counter to my belief in both the power and wisdom of Jesus. The attempted comfort my pastor sought to give by telling me that the secret motive of Jesus was locked in the mind of the divine, failed to satisfy an innate intellectual curiosity. That others have felt the same difficulty is evident to any one who has gone to commentaries for light. For instance, Dr. Alford, in his critical notes to his Greek New Testament, comments as follows on this miracle: "We cannot say what may have induced our Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, 'that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before,' and so would require a double miracle; a second to open the eyes of his mind also, to comprehend what he saw." As I shall try to show, while Dr. Burton has missed the point, at least one of the points, he has recognized that this miracle is binary. Without the knowledge of the psychology of vision he could not be expected to state the case any more precisely than he has done.

Several years ago having hit on what seemed to me to be the real explanation, I consulted a great many commentators to find, if I could, confirmation of my view. I failed to find any corroborating authority. While some had come near to the truth, not one whom I consulted glimpsed the significant fact. The truth, if it should appear that my explanation is true, came to me many years ago, when in pursuit of quite other truth I was engaged in research in the library of Yale

University. At the time I was making a study of the psychology of vision, and in my work came across the published Philosophical Transactions of the Royal Society of London, especially the volumes for the years, respectively, 1728, 1801, 1807, 1826 and 1841.

These references are reports of operations on persons for blindness. The patients operated upon differed greatly in respect to age, mental capacity and the degree of their previous blindness. What is interesting in this particular to me is that the patients as soon as they began to see experienced sight in *two* dimensions only. A solid cube and a solid sphere were both taken to be simply discs and planes. A solid cube and a flat projection of the same were both taken to be flat and in every respect alike. A pyramid when turned toward one patient so as to present one of its sides only was called a triangle. When the pyramid was turned so as to expose a part of another side said, he could not make out what it was. As to distance from the eye, or the plane where objects were located in original perception, the testimony is unanimous and decisive that objects at first seem very near—how near could not be exactly known—and that the relative distance of each object beyond this indeterminate limit is learned by experience. Two or three of the patients in attempting to reach objects extended to them, clutched behind them, and when more remote, only succeeded in grasping them after repeated efforts. Cheselden's boy said that all objects touched his eye. The boy reported by Sir Edward Home (1807) said the sun and the candle touched his eye. All these persons were forced to learn to combine the percepts of sight with familiar impressions of touch.

In the light of these facts which I have recited, and which modern psychology has confirmed in the laboratory, we see that so far from stereoscopic vision being innate, it results only from repeated experience. We learn to see in the third dimension only by using our eyes. Now, it seems to me very clear that the blind man of Bethsaida was no exception in the matter of what occurs when congenital blindness is cured. He could distinguish objects in their two dimensions, but his vision was imperfect only in that he could not see perspectively. The

expression translated in the King James Version, "I see men as trees walking," in the original presents a very difficult task when it is to be turned into English idiom. I asked a friend of mine, himself a learned Grecian, to translate the phrase for me, and with all his erudition and practice in translating New Testament Greek, confessed to me his inability to give in clear English the Greek equivalent. Alford translates it thus: "I see men; for I see them walking as it were trees." Weymouth, in his New Testament in Modern English, translates it: "I can see the people; I see them like trees, only walking." Not only is there disagreement in translating, but there is also a lack of agreement on punctuation, which, of course, only adds to the difficulty. I believe with Alford, that "it is a minute mark of truth," this strange expression, but I radically disagree with him wherein the "minute mark" is one of "truth." He says, after giving the literal rendering, in trying to make it clear, "i. e., not distinct in individual peculiarity, but as trees in the hedge row flit by the traveler," thinking that the man is describing "the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness." (Greek New Testament, Mark 8:24.) Now, with the psychological background which I have given, does it not seem that the expression, no matter how we translate it, simply means that the trees in the background and men in the foreground appeared to be on the same vertical plane? Not being a psychologist, the Bethesdan described in the speech of the man in the streets, the way visible objects impressed him. He had his eyes made whole so that he saw, but he saw not like a man but like a baby who had not learned to interpret visual sense data in terms of the third dimension. His way of expressing his experience with his new sense organs sounds not unlike the expressions of some of the patients mentioned above.

While I have never attached much weight to etymological arguments in examining logical meanings, still, philological considerations when strengthened by other facts, have their force. With this precaution against placing too much weight on merely verbal significance, I feel that it is no mere co-

incidence that we have in the original two different words in describing the first and the second experiences of the blind man. In our English translation these two words are rendered by the same English verb. The ordinary word in Greek for "seeing" is Βλεπω, which means to see by turning the eyes. (When we are seeing spread-outness, as psychologists rather awkwardly express it, we turn the eyes.) Βλεπω is the word used by the beneficiary of the Saviour's mercy, but διαΒλεπω, literally seeing straight ahead, suggesting at least to a student of vision, depth or stereoscopic vision as distinguished from seeing in two dimensions only, where the turning of the eyes constitute a very important factor, is the word used by the narrator of the incident when commenting upon the effects of the Saviour's second touching. My contention is not that the scientific significance of the diction of either the blind man or the evangelist was conscious to either, but that the common sense distinction of the two experiences were distinct and the words chosen merely reflected that fact. The distinction may loosely be expressed by saying that the one seeing was blurred and the other was clear, but this fails to express the fine distinction which the original reveals. The difference as seems to me from the Greek is the difference between seeing in two dimensions and seeing in three dimensions. I might add by way of parenthesis, that this little expression of the man cured of his blindness is an unexpected and unconscious testimony to the faithfulness of the report. I can hardly believe that the author of the second gospel was conscious of the scientific import of what he records here. To a psychologist, who is not temperamentally and philosophically opposed to miracles, this reply of the patient stamps the record with verisimilitude. And I believe also that it is another fact which supports the hypothesis that Mark records not only what he got from Peter and other sources, but also what he himself saw. The incident reads like first hand testimony.

But this explanation is opposed by Alford. He would say that it assumes that the man was born blind, which he was not from verse 24, for "how should he know how trees ap-

peared; and besides the case of the man born blind in John 9 required no such double healing."

My rejoinder to this twofold objection is: first, the assumption that the Bethsaidan was born blind is in no way contradicted by verse 24, but, on the contrary, seems the only assumption in the light of the experiences of others who, born blind, received their sight; and, second, the case cited in John 9 cannot properly be adduced in support of Dr. Alford's contention because, not only are all details omitted, such as the time interval between receiving his sight and his return "seeing," which by the way is βλεπω, but also because there is nothing to the contrary that in performing this miracle that the two mighty works followed in such close sequence as to give the impression that they were one. Again, the purpose of St. John in his account is clearly ulterior to merely recording the fact of a miracle, which is quite evident in Mark. Since this miracle is recorded only by St. John and since his purpose is manifestly ulterior to the fact itself, it can hardly be urged as an exception. Either, then, this man received his full sight gradually through natural processes, or Jesus wrought the second miracle also, but the fact was not recorded because it would not have added anything to the purpose of the narrative.

But this interpretation of the Bethsaida incident gets us over one difficulty only to land us into a greater one. We can now understand that instead of this story being an account of one miracle it gives us an account of two; and the second, from the standpoint of psychology, a greater miracle than the first. I like to call this experience of Jesus with the blind man, a binary miracle, which binal character is seen only when viewed through the lens of psychology, even as the binary stars to the naked eye appear as one star, but looked at through the telescope stand out distinctly as two. To me at least this second miracle, which in effect was giving to the man a power which on any naturalistic principles, could have become his only after days and weeks of what psychologists call "trial and error," is the greatest of all. So far from this instance giving probability that Jesus failed in his first attempt and had to

resort to other means to restore the afflicted man to sight, it shows that the first miracle was a success, and its success stands the acid test of scientific criticism. But what the blind man, when he desired his sight, did not realize he wanted was power to use the organs of sense when he received them perfect. To make his blessing immediately fruitful he needed the skill of interpreting data of vision in terms of the third dimension of space. The record says, "after that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man (all things) clearly," which is more accurately rendered as I have said, "saw everything perspectively." While the first miracle may be explained on naturalistic principles, this last one cannot possibly be so explained. And since the evidence for the reality of the first is impeachable, the burden of proof that the second is untrue is clearly on him who denies it.

II.

There is another aspect of this selection, when we take the two incidents together, that attracts the attention and excites the interest of one psychologically minded. Why should Mark have interjected the account of the miracle, while Matthew omits it? And again, is there any psychological, even if no chronological connection between the reports of the conversation and the miracle? These questions are all the more germane when we remember that both evangelists record both the conversation and Peter's great confession in virtually the same language. The parallel between the two writers diverges at the miracle, only to come together again in the report of the Petrine confession.

Now assuming that the minds of both Matthew and Mark function according to well known laws of mental action, and such an assumption in no wise compels us logically to discard our most rigid adherence to the dogma of inspiration, what can we discover as to the connection between Mark's two incidents; and further, what can psychology do to explain why Mark should have diverged from Matthew's account?

Jesus began His conversation with the disciples by saying: "Take heed and beware of the leaven of the Pharisees and of Herod." When He discovered that the disciples had misinterpreted Him, Jesus went on to say, "Why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes see ye not? And do ye not remember?" This last clause seems strangely reminiscent of the very experience of the blind man after he had recovered sight. Did he not have eyes, then, and did he not fail to see in the fullest sense of acquired perception? Long afterwards, when Mark goes to write his gospel, these two incidents, by the laws of association, are recalled together, and hence recorded in the most natural sequence imaginable. Was it the fact of similarity that explains the conjunction? This might be the most natural explanation, but a little reflection reveals its inadequacy. For example, I may meet a stranger whom I have never seen before and immediately I think of a friend. To explain such cases the law of similarity has been called out; and so it is said that the stranger reminds me of my friend because of similarity existing between them. But this is no explanation because the similarity appears in my mind only *after* the recall has taken place. The mental sequence is not: Sight of the stranger, consciousness of similarity, thought of my friend; but rather a careful introspection shows it to be: Sight of the stranger, thought of my friend, consciousness. The law of contiguity, then, rather than similarity, arises only when the two terms compared are already in consciousness. The law of contiguity, then, rather than similarity must be evoked to explain the recall. "It is plain that what occurs in cases of so-called association by similarity is that some feature of the present object or idea attracts the attention, and breaking away from its immediate associates, gathers to itself certain of its former associates which combine therewith to form the new object of thought." The object which attracts attention and breaking away joins itself to former associates, is what the popular mind means, in final analysis, by similarity. The fact is there is something common between the two features, and after it is experienced, we call it similarity. So there is

no insuperable objection to explaining the association by the canon of similarity, provided always we understand the fact just stated.

Now, what is crucial in seeking to find what the principle of sequence is between the conversation and the miracle, is that the metaphorical "having eyes and seeing not" of Jesus' phrase has its literal existence in the experience of the blind when he first tried to use his newly restored organs of vision. The miracle at Bethsaida might be described graphically as a parable in action. In permitting the interval to intervene between giving the man his organs of sight and the one which enabled him to obviate the necessity of experience, was a dramatization of the words which Jesus had earlier used in reproving the disciples for their imperfect spiritual vision.

This psychological conjunction of the two passages, may not have occurred in the mind of Peter, if he be the source of the material used by Mark. It might have been entirely an association in Mark's mind; or it might have originally been the association formed in Peter's mind. Why it was not formed in Matthew's mind may have been for any number of reasons. Matthew may not have been in the company when the miracle was performed; or he may have been writing with a different "mind set" and so the miracle incident was not associated with that particular attitude.

But I am inclined to the view that Mark must have been an eye-witness of the miracle, though he need not have been among the disciples who came over in the boat to Bethsaida. The miracle seems to have made a peculiar impression on Mark, and if so we can add to the force of contiguity as accounting for its recall, the additional force of intensity and vividness with which the impression was stamped. "The factors of advantage in recall are the facts that determine the strength of the linkage between two facts; and they are: the *frequency*, the *recency* and the *intensity* with which it has occurred. Obviously, the second factor could not have been active, and the first only upon the theory that Mark related the incident a number of times, which if he had himself been an eye-witness of it is not improbable, but the last factor is clearly in evi-

dence. On this view then, the recital in the second passage is explained.

This principle of association is able to shed light upon many a passage in the Bible. Principal Fairbairn, for instance, makes use of it in the following quotation: "If we may interpret the home in Nazareth through the mind and speech of Jesus, it must have been an ideal Hebrew home. It is but reasonable to suppose that in His later teaching His earlier experiences are in part reflected. 'Father' is a name He so uses as to show that for Him it was steeped in the fondest and tenderest associations, was the symbol of loved memories and endeared friendship. * * * Even within 'Our Father, which art in heaven,' there may live a transfigured earthly reminiscence, the recollection of a father who had passed into the heavens." If we feel a passionate urge to know the mind of the Master, cannot a familiarity with the laws and processes of mind enable us to glimpse more of the beauty and strength of that mind, which while more than human, was still voluntarily obedient to the laws of human mental action? When in His humiliation, Jesus took upon Himself "a true body and a reasonable soul," did He not also become obedient to the God-ordained laws of that reasonable soul? Jesus was certainly obedient to the laws of the mind as also He became obedient to the laws of the body. Else how could He have been "touched with a feeling of our infirmities" and been "tempted in all points like as we"? I am not using the word "mind" in any wider significance than psychology does. I do not here go into the mystery of His dual nature. But I want to emphasize that in His human nature Jesus was far more like us than if that likeness was only somatic. Surely it is true that "were His humanity but a mask for His divinity, it would be illusive, without the meaning that belongs to truth, or the strength that belongs to reality."

III.

There are certain homiletical reflections which suggest themselves from the study of these passages. Just as the miracle of cleansing from leprosy is used as a forceful figure in setting

forth one aspect of the soteriological work of Christ, so is the miracle of restoring the blind man of Bethsaida to sight a strong and striking metaphor of another aspect of the work of redemption. This miracle is a beautiful parable, which sets forth the need of the sinner, not only to be healed of spiritual blindness but also of his need of that power which will enable him to see with perspective in the spiritual world into which his redemption has translated him. Speaking in figures, we may say that the spiritual world like the natural is tridimentional. There are the three planes, of God, of self and of our fellow men. And just as in the natural world the most difficult plane to adjust our eyes to is the depth, so in the spiritual world the plane which represents our relations to our fellows is the last one to which we get our spiritual eyes adjusted to. The most difficult plane of vision for the Christian is not that which defines his relations to God; for in conversion the sinner feels his need of God; nor that which defines his relations to himself; he feels himself a sinner, lost, ruined and undone; but the hardest vision to acquire is the ability to see his fellow men in proper relations to himself. Indeed, a vision of God requires that we see our relations to men. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" God Himself is a tridimentional being and has a threefold relationship—to Himself, to mankind and to the blessed Trinity.

The blind man when his sight was restored saw at once in the two dimensions of horizontal and vertical, but he needs a special work of grace to enable him to see depth. The spiritually blind man when his sight is restored sees at once his relations to himself and God, but often remains to the end of his days confused in his vision of his fellows. Listen to the sons of thunder saying to Jesus, when the Samaritans refused hospitality: "Lord, wilt thou that we command fire to come down from heaven and consume them?" Or recall the picture of Peter, on the night of the betrayal ripping out his sword to slay the servant of the high priest. We recall the rebuke of Jesus in the former incident, "Ye know not what manner of spirit ye are of. For the Son of man is not come

to destroy men's lives but to save," and with infinite compassion we remember how calmly he ordered: "Put up again thy sword into its place." And from then to now followers of Jesus have sought to injure those who reject him, and in too many instances have actually killed them. The blind man of Bethsaida is not unique in seeing men as trees walking. We are all at times confused in our spiritual perspective. Our inability to see stereoscopically in our spiritual world explains, but it does not palliate our conduct toward men. As long as we see men, men whom Jesus came to save, men with immortal souls, men made after the similitude of God—so long as we see men as trees, we may expect them to be treated as chattels but hardly as brothers.

The blindness of sin is not only that condition in which light cannot penetrate; it is a condition in which, if the light should stimulate our eyes, our perception of spiritual reality would still be out of perspective. And since perception is an acquired power, how important it is that he who in conversion experiences for the first time the light that streams from the cross should return to Jesus that he may teach him so to interpret his experience that the truths which he glimpses may arrange themselves in orderly and beautiful perspectives.

To-day many Christian people are disturbed and frightened at what they see to be a conflict between science and the Bible. In their fear they are saying and doing things that in calmer moments will appear irrational. Science and the Bible are in different planes of intellectual space. There is no conflict to him who sees perspectively. Often when a child, watching meteors shoot across the sky, I have been fearful lest they would collide with the stars. I never knew then that they were on different planes, and only appeared to me to be on the same plane because my eyes did not see with true perspective. What our good people need is to have their vision cleared by the unerring touch of the great Physician. My faith is too strong in the reality of the Bible to be frightened by the childish fear lest truths on a different plane come into collision with it. There is no embarrassing dilemma which necessitates our choosing between the facts of science and the truths of the Bible.

There are many duties which arise in a Christian's life which seem to conflict. The two great commandments, on which hang all the law and the prophets, get distressingly confused in our thinking at times. Can we love God and be indifferent to our brother? Can we love our brother and neglect our love of God? In words more concrete and familiar, can I be a Christian and at the same time ignore my civic and social responsibilities? Or, can I be a good citizen, constructive, positive, helpful while not considering my obligations to God?

These and others are the practical applications that arise in my thinking when I turn this miracle around and regard it as a parable in action.

THE SIGNS OF THE TIMES.

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A sermon preached at the opening of the Synod of Virginia at Massanetta Springs, August 28th.

Matt. 16:3, *Can Ye Discern the Signs of the Times?*

I. The Pharisees and Sadducees had been brought together temporarily by common hatred of the Lord Jesus Christ. They had demanded of Him "a sign from heaven." They may have been demanding of Him such a sign as Moses wrought when he gave bread from heaven; as Joshua, when he bade the sun and moon to stand still; or as Elijah when he called down fire. They hoped to make capital in case of His refusal to work such a miracle, or in case of His attempting to work it and failing to do so.

In the course of His answer, our Lord says: "Can ye not discern the signs of the times?"

II. In these words He implicates two propositions, viz: 1st. That the men of His day ought to have seen indications that the epoch of the Messiah was at hand. 2nd. That in every age men ought to observe signs of what in the near future awaits the kingdom of God, ought to do this in the exercise of ordinary sagacity--by considering the teaching of God's word and providential conditions.

III. Let us take the first of these propositions up very briefly:

There were ample indications that the epoch of the Messiah was at hand. They were such as the following:

(1) The scepter was about to depart from Judah and the lawgiver from between his feet. But prophecy had said (Gen. 4910), "The scepter shall not depart from Judah nor the lawgiver from between his feet till Shiloh come."

(2) The prophetic weeks of Daniel were closing at which time the Messiah, the Prince was to come.

(3) John the Baptist had come in the Spirit and power of Elijah; Matt. 11:14; John 5:32-33; Mark 1:1-2. But prophecy had foretold that, on the heels of this new Elijah, the Messiah should come; Isa. 40:3; Mal. 3:1 and 4:5, 6.

(4) Jesus' own teaching and miracles proved that the Messiah had come in Him. He had not only taught as never man. He had lived a sinless life, had no consciousness of sin, could not be convicted of sin. In His teaching He had claimed to be the Messiah, God's own Son, and had supported His claims by miracles of love and power. Men ought to have seen that the epoch of the Messiah had come.

IV. The second proposition is, that *men in every age ought to observe the signs of the time as to the near future of the kingdom of God.*

You cannot doubt the truth of this proposition. You cannot doubt that in certain later decades of the last century Japan was peculiarly open to the gospel, and that the Church should have observed the fact, poured missionaries into the field, and gathered in the people when the Lord was ready to bless. You cannot doubt that our Church, and especially its Executive Committee, should know the territory assigned us for evangelization, as Napoleon the Great knew the face of Europe, and should, as far as possible, throw our missionary recruits into sections promising the most effective results. You cannot doubt that the Church should behave in like manner in its home missionary work.

Out of the second proposition a more limited proposition immediately follows, viz: *We ought to study the signs of the time as to the near future of the kingdom in our day.*

To this subject—the signs of our time as to the course of the kingdom in the near future—you are now invited.

Our study must be necessarily partial on this occasion.

1st. Amongst the signs of our times are some portentious ones, which seem to indicate that the Church visible, the visible kingdom, must expect trouble from without and from within. Of these may be instanced:

Sign (1). Attacks on the moral principles of God's word, by the heterodox outside the Church, which were never more bold or insolent.

These heterodox without the Church attack God, representing Him as a fabrication of man's mind and no reality. They attack marriage as not the best relation in which the sexes may meet sexually, as an institution that fruits in great unhappiness. They attack private property as a custom that should be abolished. They attack the courage of fortitude and submission. They still admire the courage of daring, adventure and exploit but the courage of endurance they despise. They attack reverence, which they call superstition, and modesty, which they call prudery. They attack kindness, which they call weakness. They attack duty and would banish the word from the human vocabulary, and the feeling of it from human experience.

Representatives of this bunch of the heterodox without the Church are found writing novels, plays, articles for magazines and reviews. Their articles are sympathetically read by many younger people, by many restive people, by many who feel that they are down and out. They are more or less blind followers of the mad philosopher of Germany, Nietzsche, whether they have ever heard of him or not. Unless they be won away from their pernicious views they mean trouble for the Church,* and trouble for the state. They are fountains of anarchy. They make man a beast, with morals of a beast—rather with the *amorality* of a beast, whether he be blonde or brunette.

Sign (2). Attacks on the cardinal doctrines of the universal Church of God, e. g., the attack on the doctrines of the Trinity and the constitution of Christ's person. It has been said in various quarters that these doctrines are revamped heathenism —that they were suggested by analogous heathen doctrines. A man must be an ignoramus or a slanderer to make any such statements. Heathenism knows of triads of gods, but never dreamed of an analogue to the Christian doctrine of the Trinity

*For a description of this group see the article in the North American Review, August, 1923, pp. 200-206.

—the doctrine that God is one in substance, but subsists in a threefold personal mode. Loyalty to the Word of God drove the early Church to the mysterious doctrine. For that Word asserts that God is one and that the Father is God, the Son is God, and the Holy Spirit is God. It represents these three modes or persons as existing contemporaneously and as addressing one another and acting on one another. Again, heathenism has legends of persons born of a human mother and a divine father, but heathenism never had a conception of a personality such as our Lord Jesus Christ's is conceived to be. Recall the description of that personality as set forth in the Westminster Shorter Catechism, Question 21: "The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God became man and so was and continueth to be, God and man in two distinct natures, and one person forever." A description of Christ's personality to which loyalty to the Scriptures, which affirm that Christ was true man, true God, and teach everywhere his Unipersonality, must drive the logical mind, if it accept the Scriptures as the Word of God or even as inerrant in doctrinal content.

Yet these doctrines are attacked by magazine writers, editors, novelists, by writers of devotional books, and by occupants of theological chairs as well as by Unitarians and the representatives of various modern isms; and these attacks mean trouble for the Church of God, which was designed to be the pillar and ground of the Truth.

Sign (3). Attacks are made to-day within the pale of the great Reformed churches on systems of doctrine, certainly Biblical and once universally held by the people of those churches. For example, a brilliant writer says in the July issue of the Forum, 1923: "Strictly speaking, what Calvinism is in thought, Herbert Spencer's system of absolutism is in agnostic philosophy. Every big idea found in Calvin's theology is found in Spencer's material philosophy. Spencer said, 'Infinite force,' Calvin said, 'An infinite God.' Spencer said, 'The strong survive.' Calvin said, 'The elect survive.' Spencer said, 'The weak go to the wall.' Calvin said, 'The non-elect are

doomed to hell.' Spencer said, 'Force is conserved and cannot be destroyed.' Calvin said, 'The elect persevere and cannot fail.' There is not one idea in John Calvin's system of theology that is not repeated in Spencer's system of absolutism. To-day both Spencer's absolutism and modern Calvinism are like unto two great icebergs, caught in the Gulf Stream of God's providence. Slowly the sun melts the iceberg at the top; slowly the Gulf Stream gnaws it at the bottom. Little by little the cold mass of ice is dissolving, and will soon enter into the warm waters of a better, higher form of thinking in a world where God is as immanent as the embracing air, and where all systems, all arts, all laws, are permeated by the influences of a being whose face is Light, whose name is Love, and whose providence is the Gulf Stream of history."*

We have in these words no fair representation of Calvinism, or of its future, but they make easy reading, are read, and make it more difficult to preach the truth to the readers with saving effect. And this attack is but one of a vast number of the same general class.

Sign (4). The attacks made on great cardinal doctrines of our Presbyterian standards by Presbyterian teachers and preachers—attacks tolerated widely, even by those who are not active in the attacks:

(a) Attacks on the doctrine that the Scriptures are the Word of God.

(b) Attacks on the doctrine of the virgin birth of our Lord.

(c) Attacks on the doctrine that Christ offered Himself up a sacrifice to satisfy divine justice and reconcile us to God.

(d) Attacks on the doctrine that our Lord Jesus Christ rose from the dead on the third day with the same body with which He suffered, and that with that body He ascended into heaven, and there sitteth at the right hand of God, making intercession for His saints.

(e) Attacks on the doctrine that our Lord Jesus Christ showed His power and His love by working mighty miracles.

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*N. D. Hillis in the Forum, July, 1923, pp. 1681-1697.

These attacks have received widespread toleration, to use no stronger word, in the Presbyterian Church, in the United States of America. They were condemned, indeed, by the General Assembly of the present year, but by a majority of only about 80, in a body of about 743; which is to say that 330 members of the Assembly appeared to be tolerant of such attacks.

A God who is transcendent as well as immanent is being set aside for a God who is immanent only.

Dr. Machen, in his volume, *Christianity* and *Liberalism*, says: "The attacks of modern liberalism in the Church upon the fundamentals of the Christian faith are being carried on vigorously by Sunday-school lesson helps, by the pulpit, and by the religious press." (Page 17.)

Sign (5). The attacks made upon the Bible by the teachers of a Godless and materialistic evolution, in universities, colleges and public schools of every grade. The minds of our young people are being poisoned against the doctrine that there is, or can be, such a thing as supernatural revelation.

Sign (6) The loosening of the moral fibre of Church teachers and ministers is another mournful sign of the times. The minister of the Northern Presbyterian Church, for example, just as in our own Church, declares solemnly that he believes the "Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice," declares that he sincerely "receives and adopts the Confession of Faith of that Church, as containing the system of doctrine taught in the Holy Scriptures," and vows that he will "be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto him on that account."

If his views change he has no right to preach those changed views while holding his office and receiving support from funds for the propagation of the gospel as interpreted in the Westminster Standards as amended and adopted by his Church. Honesty should move him to preach only what he believes to be true, but honesty equally dictates that he preach his neology, if he has it, at his own charges, or at the charges of those willing to establish new sources of support. Some preachers of

new and false doctrines prate much about their right to liberty of conscience in their preaching, forgetting that there can be no liberty of conscience to use funds, given for the support of the preaching of the gospel, to preach that which is no gospel, but ill-spell—that there can be no liberty of conscience to betray a trust.

We are making no invidious references to the Presbyterian Church, North. We have high regard for a great wing of that Church. I am personally indebted to recent leaders of that wing—to such men as William Henry Green and B. B. Warfield, to their published works, and in the case of Dr. Warfield to private correspondence.

Some years ago it became necessary for me to teach a course on the inspiration of Holy Scriptures. I sought in vain for an available text book. At length I discovered a long article, published in 1882, in a review, Drs. A. A. Hodge and B. B. Warfield being the joint authors. The article was too brief for my purpose, but it was Biblical and suggested a line of treatment. I wrote a naive letter to Dr. Warfield, telling him of my pleasure in the article, that I thought of using it as a sort of core of a series of lectures, but that I would like first to know whether his views on the subject had changed.

He wrote in return a friendly letter, in which he said that he had never ceased to study the subject, but that the only change he was aware of was in the deepening of his conviction of the truth of the positions set forth in 1882. By the same post he sent me printed copies of perhaps half a dozen long—forty page—articles on some phase or other of the subject, showing, indeed, that he had continued through the decades his study of this vitally important subject. From that day I think he rarely published an article of which he did not send me a copy.

I cannot but hold him and his wing of the Church in high regard. I have referred to the untoward movements in his Church because of our special interest in them. The same sort of phenomena are even more conspicuous in other churches of the country.

It is portentous that not a few men think that they have liberty to betray a trust.

2d. *But these are not the only signs observable as to what awaits the Church of God. There are indications that the Church is to prosper.*

Sign (1). There is a chaos in the philosophic world of to-day. A teacher of philosophy in one of our State universities said in my hearing recently that the world is now without an outstanding philosopher, that such philosophers as we have are eclectics, that the entire philosophic realm is one of chaos. The same thing is true of psychology, which has degenerated into the study of animal anatomy.

This may be a sign that God will, in His providence, proceed to bring order out of chaos: (a) In the history of this earth there was a period of chaos of the material elements. Gen. 1:2 tells us: "The earth was without form and void, and darkness was upon the face of the deep." On the heels of this chaos, in the material realm, God proceeded to bring order. Read Gen. 1:3-31.

(b) There have been many periods of philosophic, ethical and religious chaos in the history of man, followed by God's gracious working. There was such a chaos just before the entrance of Christianity into the conquest of the Graeco-Roman Empire. Yes, Christ and His apostles and martyrs were sent on the heels of a chaos of philosophic and religious teaching. There was a similar chaos in the fifteenth century. God brought the Reformation in the early part of the sixteenth century. There was a philosophic and religious chaos in England in the first half of the eighteenth century resulting from the teaching of Thomas Hobbs and the English Deists of the preceding century. During this period the religion and morals of England were lower in the judgment of eminent historians than they had ever been before in Protestant times, and lower than they have ever been since. *The Spirit of the ever-living God* brooded over the great deep of that chaos, and through thinkers like Butler, and through evangelists like Whitefield and the Wesleys, using his own almighty power to regenerate, brought order out of chaos, gave to the Church of our Lord an impetus not lost down to this day.

It may be that in the chaotic conditions of philosophy, ethics

and religion of our times we should see ground for hope of a coming revival of religion. A sovereign and gracious God is often pleased to bless His Church when it is passing through deep waters.

Sign (2) A more hope-inspiring sign: God's Word was never before so widely spread as it is to-day. It has been translated and published not only in every considerable language, but in most of the greater dialects of the earth. Thus one of the great conditions of the salvation of man has been pushed far along.

Sign (3). The efficient working of God's Spirit seems to be in evidence in every continent and amongst peoples of every clime and condition, if one may judge from the professions of faith and repentance.

(a) Men are giving evidence, too, of a living and divinely wrought faith by taking God at His word and endeavoring to do His will. Young men are devoting themselves to the ministry in increasing numbers. Men and women are going as missionaries to every part of our own land and to every quarter of the earth, and God's people are consecrating their wealth.

(b) Men are in many cases bringing forth fruit meet for repentance—confession of sin, reparation of wrong, and amendment of life—holy living in short.

Sign (4). The Church's aroused interest in her young people and their youthful zeal, if the Church guide them in accordance with the principles of God's Holy Word, which is sufficient as a rule of faith, worship and government, is a most hopeful sign.

Sign (5). The same be said of the work of the women of the Church.

Sign (6). The Church is being aroused to the dangers which confront her and some of her people are solemnly buckling on their armour, defensive as well as offensive, as soldiers of the Lord God Almighty. I received a letter from a true man in the Presbyterian Church, North, not long ago, in which occurred these not unsignificant words: "The battle has just begun." This was said with reference to certain work already done in behalf of some really fundamental doctrines of Scriptures.

Sign (7). There is another sign of the future of the Church —not peculiar to our time, but a pregnant sign nevertheless. It is in the Scriptures now spread everywhere. It is specifically in such Scriptures as Matt. 28:18-20; Dan. 2:35; Matt. 13:31, 32; Phil. 2:10, 11. Jesus Christ is on the throne. He is going to disciple all the nations of the earth. Neither shall all the powers of paganism which have invaded the modern Church, nor the gates of hell prevail against it.

V. *Now what should we severally do in view of the signs of the times?*

I am speaking now to the younger men of the Synod.

1. Nothing to reflect on the historic trustworthiness or the inspiration of God's Holy Word; nor on the truth of the doctrine of the victorious atonement; nor on the virgin birth of our Lord: nor on our Lord's true bodily resurrection from the dead; nor on the fact that He showed His ability to work miracles of love and power; nor on any doctrine of Holy Scripture.

God keep us from trying a fling at any part of God's Word, when we know not how to reconcile it with some crotchet of the time which we favor, for example, from flings at certain of Paul's teachings, against which, flings are so frequently made to-day, in an age when it is the fashion to make such flings.

2. Everything in our power to herald in due proportion all the doctrines of sacred Scripture.

3. Continue in the practice of all the duties and instructions of Holy Scripture, and do our part, in God's own appointed way, to disciple all the nations of the earth—to disciple all of all nations, all of our own nation, all of others, every strata of society.

This can best be done by preaching the unadulterated gospel, with Christlike love for the world, with supreme love for God as revealed by prophet and apostle and the Lord Jesus Christ, and in reliance upon the Holy Spirit to give efficacy to the Word as preached and lived, by doing all this in the most strategic way possible for us.

(1) The Baptists in Virginia in the eighteenth century preached in the main the simple gospel of Christ. They did

vastly more good by that course than the Freethinkers in Virginia and New England; and they grew. Hence, in considerable part the strength of that denomination in Virginia today.

(2) The good women who upheld the hands of those evangelical preachers were doing vastly more good than the women who were, at the same time, forwarding a gospel that was no gospel.

(3) In the late eighties of the last century, Doctors Newman Smythe and Theodore Munger were entertaining scattered audiences of intellectuals in their respective churches on the beautiful New Haven Green, but a simple evangelical preacher in a nearby pulpit of the city, had crowded houses to which he regularly dispensed the gospel of the Grace of Christ and a Christian ethic to which his hearers were motived by a love to God in Christ.

(4) Paul preached in a strategic way where he could advance the kingdom most effectively.

God keep us all on the task, set the whole Church to making disciples of all the nations of the earth.

4. See to it that our children have a religious education in the home, Sunday-school, church, colleges and church academies, that we have colleges under Church control, where the minds of our sons and daughters may not be prejudiced against the gospel of Christ while receiving an education in philosophy, economics, the sciences, languages and literature, as good as the best; and that our sons and daughters attending State institutions have religious tuition corrective of contra-Christian teaching given in these institutions.

This religious education we must effect in order to our children's personal salvation, and in order to their taking their part in the world's salvation.

There are portentous signs—signs that the Church is to pass through troubled waters; but there are signs that God is at the helm; that further triumph is ahead of the Church.

It is ours to devote ourselves with all the powers we have and all the powers we can acquire, to proclaiming and living the glorious gospel of the blessed God—*furthering it to the utmost.*

CHURCH UNION IN CHINA.

An Address Delivered at the Shanghai Missionary Association, January 2, 1923.

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It may seem odd to commence a discussion on Church Union with an illustration from Mark Twain, but it is apropos to my subject. I recollect reading somewhere his description of piloting on the Mississippi River in the earlier days. He said, as I remember that the lights would change with every curve in the stream while other innumerable boats with their lights were coming and going, causing an incessant and illusive reflection from the water, added to all of which there were shoals and hidden snags. The task of the pilot was no easy one. To try to chart a course through the bewildering subject of Church Union in China is akin to piloting a boat on the Mississippi, and if I get through this modest discussion without striking snags and shoals I will draw a sigh of relief.

Church Union as it is To-Day.

(Condensed.)

What is the present status of Church Union in China? It has been my effort to avoid mere statistics and to show briefly the scope and purpose of each union. In order to do this, I have, besides looking up the information available to us all, been in correspondence with certain representatives of these unions, and who are also personal friends, and whom I shall take the privilege of quoting in their various connections and with grateful acknowledgment to each.

The Anglican Churches. The organic union of the Anglican churches, the Chung Hwa Sheng Kung Hui, was consummated after protracted negotiations in 1912. Looking at the Anglican churches now, with their compact organization, their desire for union with others, and the great conference on Faith and Order planned to be held in the city of Washington in May, 1925, we are inclined to wonder if there ever was a time when the Anglicans were not united! But there was. Up to ten years ago they were separate though friendly churches. Their union as it exists to-day illustrates the rapid change that may take place within a comparatively short time.

The credal basis is the Scriptures of the Old and New Testament, and the faith of the Church summed up in the Nicene Creed and the Apostles' Creed. Bishop Molony says, "I think that the great purpose for which we united was that the Anglican Church in China may become a fully autonomous Church in that world-wide federation of churches which is known as the Anglican Communion * * * we can now form canons and regulations to suit the Chinese at their instance. We can adapt our forms of worship to suit national ideas, and we hope before long to have full authority to select and consecrate our own Bishops." The statistics for 1920 show church members of communicant status, 23,286; catechumens, 9,932; total constituency, 53,254.

The Presbyterians. The Presbyterians began a courtship before the Anglicans did, but the pace was not rapid. It was marked somewhat by what an old colored woman described as "the Presbyterian doctrine of procrastination." The negotiations which began in 1901 passed through all the phases of conversation, conferences, federal union and Provisional General Assembly, before the bud of 1901 bloomed into the flower of a fully constituted General Assembly in April, 1922. But once got agoing they went fast and the final stages of full organic union were co-extensive with negotiations with the churches of the London Missionary Society and the American Board of Foreign Missions. The Presbyterians were originally twelve tribes, being the churches of England, Scotland,

Canada, Ireland, New Zealand, America (6) and United Free Church of Scotland. The membership of all of these in 1920 was 87,262.

The Presbyterian-Congregational Group. The Presbyterians in their meeting in Nanking in 1918 sanctioned federal union with the Congregationalists, that is, with the churches of the London Missionary Society and the A. B. C. F. M., and this is just where they lost their reckoning. Some say they ran aground, and that the ship of church union will be wrecked. Others say that the ship emerged into larger waters and only awaits the rising of the tide to be carried on to a more glorious destination. According to "Law and Order" in the Presbyterian Church local union with other bodies must be sanctioned by higher authorities, Synod or General Assembly. But a plan having been formed for local union by a large joint committee in 1919, certain districts, notably in Canton, Fukien and Hupeh, did not wait for the sanction of the General Assembly, but on the authority of the plan which had been endorsed went ahead and formed unions which had been functioning for a year or two when the meeting between Presbyterians and Congregationalists was held in Shanghai April last. Those in the unions are enthusiastic about them. Others shook their heads and said it was all wrong. They could have nothing to do with these unconstitutional Samaritans. But we were facing a condition and not a theory and so local unions were recognized as a part of the proposed united church to be, and the strictly Presbyterian Presbyteries, of which there are twenty-two, are to vote as to whether or not they endorse the larger union under the name of the Church of Christ in China. It requires a two-thirds vote of the Presbyteries to commit the Church to union, and thus seven Presbyteries can kill it. Returns are not all in. If the plan is voted down we shall have the curious condition of a united Presbyterian Church in Central and North China, bordered by a united Presbyterian-Congregational union in West and South China, all of whom were negotiating for union but failed to unite. If the union

is voted down now it may be voted up later on. If voted down the federal union still stands.

The membership of the three bodies in 1920 was—Presbyterians, 87,262: L. M. S. Churches, 11,468, American Board Churches, 15,011.

Lutheran Churches. The union among Lutheran Churches began at the Centenary Conference of 1907, and has been slow, but the Norwegian Missionary Society, the Church of Sweden Mission, the Finland Missionary Society, and the Lutheran United Mission and the Augustana Mission are united in one body, with a total membership of about 20,000, and support the Central China Lutheran Theological Seminary. Rev. J. H. A. Gotteberg says, "There were according to the Survey Volume 34,188 communicants in the Lutheran Mission. The missions that have entered the Chung Hwa Sin I Hui and those who have applied for admission or who send their students to the Lutheran Theological Seminary have about 20,000 communicants. The union movement among the Lutheran missions is growing rapidly."

The above named churches, Anglican, Presbyterian and Lutheran are the only three that have anything that approaches a national union.

Local Unions. Local unions which deserve special notice, such as union of American Presbyterian, New Zealand Presbyterian, Canadian Presbyterian, London Mission, American Board, United Brethren and American Swedish Mission in Kwangtung Province, with a membership of about 15,000, but lack of space forbids a discussion of details. Some outside of the union are skeptical. Those within this union are enthusiastic as to its benefits.

To sum up briefly, the wider unions above mentioned have a joint membership of 157,027, which is 43% of the entire Church membership in China, the figures being those of 1920. The Methodists, eight bodies in all, are trying to get together, first of all, upon a common name for Methodism in China, and as a teacher of theological students I wish they would

hurry up and do it! These, together with the Baptists, have each within their own circle a natural coherency which will no doubt bring about a union in time. Coexistent with the large church combinations and possible combinations, there are the local unions already formed or in process of formation. And meanwhile the national spirit and the local spirit of union within the Chinese Church are reacting the one upon the other.

Why Church Union?

This important question brings a variety of answers.

Bishop Molony of the Anglican Church gives several reasons in addition to the two already quoted above, namely, that the Anglican Church may become fully autonomous, and that it may be in a position to do organized missionary work. He goes on further to say, "Besides the benefits of organization, and missionary effort referred to above, the union has resulted in a strong feeling of fellowship and hopefulness among our members, which is most marked in its increase each time that we meet in General Synod. The Chinese are fully persuaded that the foreign element has no desire to dominate the Church. The Chinese delegates are largely in the majority at each meeting.

The union has also put us in a position to negotiate wider unity with other Christian churches, without having to refer home, except for advice, and it is our earnest desire to enter into such negotiations whenever any other Christian body may be willing to do so. We should, of course, expect to carry on such negotiations with bodies organized to represent other churches nationally, and not locally, any one Diocese negotiating with another denomination in a town or province.

My personal hope as regards the handing over the Episcopal power and administration into the hands of the Chinese is very great. I know that it is the fixed intention of all Anglicans to do this as soon as possible. But we are going carefully and are very anxious not to throw progress back by mistakes. Bishop Sing, the assistant bishop in Chekiang, sits in the House of Bishops in our General Synod, where his vote

counts as much as that of a Diocesan Bishop. Probably we shall proceed to the appointment of other Assistant Bishops before we appoint a Chinese Diocesan, and many of us hope that the first Diocesan Bishop will be for Shensi, where the General Synod's Mission is, which would then be separated off from the Diocese of North China, but such an appointment is not immediately contemplated.

"Union with other churches would expedite the appointment of Chinese Diocesan Bishops, as there would be a larger constituency, necessitating the quicker sub-division of Dioceses and also there would be a larger number of men from whom to draw."

The Presbyterians do not have to deal with the question of authority from home, so far as the Chinese Church is concerned. They fought out that issue some years ago. It was an interesting fight, but there is not time to give the details here. Suffice it to say that the missionaries won on the question of the autonomy of the churches on the mission field. But apart from this the reasons mentioned by Bishop Molony are equally pertinent in regard to Presbyterian union, and I infer also in regard to the union of Lutherans.

And there are other reasons also: the bringing to each unit the spiritual help and sense of fellowship that comes from being part of a great company of believers, the facing of a common enemy and a common task with a common purpose and understanding and a united plan of action, the elimination of friction and overlapping, the exchange of experience and method in dealing with common problems, the testimony to the truth borne by the united Church, supposing that the constituent bodies are loyal and united in their testimony, and the presenting of an example of Christian love to an unbelieving world.

Difficulties in the Way.

But undoubtedly there are difficulties in the way. And these difficulties seem to loom larger the further we go along. There can be no thorough discussion of the subject of union

without an honest enumeration of some of these. I would briefly mention ten difficulties:

(1) There are those who frankly wish no large union organization that carries with it any kind of spiritual authority. Dr. R. E. Chambers, writing on this subject, says:

"Of course, you know that I believe most heartily in cultivating Christian unity in every possible way. But organic church union is another thing entirely. Some of our Baptist people have been driven to extreme positions by the advocates of organic union. I regret this, because there is of necessity essential oneness of all believers in Christ, this entirely without reference to any and all outward forms and church connections. I think there would be much more of real co-operation between Christians of different names if the question of organic union was not so persistently pressed to the fore. My final word is this: for stability of character, unwavering fidelity to principle and revealed truth, and for loyalty to our Lord, I think we must look to separate denominations, not to a conglomerate organization. This remark is made with as much reference to Presbyterians as to Baptists."

To use another illustration, the constitution of the Nanking Church Council has in it a clause indicating a desire for close co-operation, but adding, "we do not contemplate organic union at present." When recently the matter of revision was being discussed, our good friends, "The Friends" informed the Church Council that they would be happier if the clause read, "We do not contemplate organic union at all." I mention these as two points of view. Those who hold them are comparatively few, but none can deny them the right to think as they do, and they represent a strong and spiritually-minded constituency, and are a factor to be taken into account in any plans for a comprehensive union of churches.

There are others, too, not a few, who observing the working efficiency of the stronger denominations as compared with the lack of efficiency in the looser unions are Laodicean in their sympathies toward the large combinations.

(2) Differences in doctrinal belief are forming a barrier to the much talked of union of the whole Christian Church in

China. Division on doctrine has ever been a factor in the history of the Christian Church and the Church in China will prove to be no exception.

Some have claimed that this difficulty belongs to foreigners only, and if we only give the Chinese churches a free hand, the whole question of church union will be settled. The facts seem to favor no such generalization. In the Presbyterian and Congregational gathering in April some Chinese pastors were among the staunchest advocates of a strongly conservative statement of belief, and it is around such a creed as they advocate that the Tenghsien Theological Seminary, established and fostered by the Chinese Church, is being built. And woe to any Sanballat who tries to break down their walls! On the other hand, after the Presbyterian-Congregational plan of union had been formed, it was a Congregational layman of North China who led an insurgent movement against what he and others who followed his lead regarded as an infringement of the liberty and responsibility of the individual and the local church. Chinese Christians, like the rest of us, are inclined to think as they were taught, and this is one element in the situation that should not be lost sight of.

And then in a wider sense there are growing up in China, as in the churches of the West, and more rapidly perhaps in China, two types of religious thought, which we may roughly classify as the individualistic and the socialistic conceptions of the Christian religion. The individualistic Christians hold to the doctrinal heritage of the past, and especially of the Reformation, stress regeneration, piety, Bible study, prayer, family worship, the Church. They hold that if the Church makes saints of its members they will commend, adorn and propagate the gospel, and that a pure Church is the most effective instrument for purifying and uplifting society. They stress the fact that the Christian home produces men who put their stamp upon large interests, even world affairs, and cite such instances as that at the present time, the premier of England, Mr. Bonar Law, is the son of a Presbyterian minister, the secretary of state of the United States, Mr. Charles E. Hughes, is the son of a Baptist minister, and the recent acting

premier of China, Mr. C. T. Wang, is the son of an Episcopal clergyman. And they contend that the problem of the individual is the problem of the race. The socialistic element on the other hand contend that it is essentially selfish to lay so much stress upon personal salvation, that Christ came to save society, that he taught us to pray, "Thy kingdom come," which implies that we must work for the coming of the kingdom and the overthrow of evil, and consequently the great pressing problems of poverty, social injustice and inequality and political corruption are the problems of the Church. Therefore, the Church should not give itself only to the salvation and sanctification of the individual, but to the purification and uplifting of society. There is a great deal more said on both sides, but I do not wish to weary you with enlarging on two points of view with which you are quite familiar, further than to remind you that these two conceptions of the function of the Church are molding the thought of different types of leaders within the Church. The individualistic conception has larger acceptance among the older leaders and the socialistic idea is especially appealing to the younger men and women and the student class. This is true in general, though, of course, there are exceptions on both sides. Among the pastors in my own city I see the distinctly mystic and the distinctly socialistic type. Any comprehensive church union must either provide accommodation for both of these types, or else face the fact of their not being able to assimilate at all.

Somewhat allied to this and much more far-reaching is the evolution of two parties within the Church, the one who make Revelation, or the Bible, the foundation of belief, and the other who make reason and Christian experience the criterion. Of course, Christ is the Church's one foundation, while the Bible reveals him, and reason and Christian experience both attest that He and it are true. But the question is far from being settled, and I do not wish to try to settle it here. But this I do want to say, that no church union can be either embracing or lasting that does not give the Bible its rightful place as the inspired Word of God, the only infallible rule of faith and practice. We are built upon the foundation of the

apostles and prophets, Jesus Christ, Himself, being the chief cornerstone.

(3) Church government and polity in China, as in the West, prove a temporary obstacle at least to the formation of one Chinese Church. How is even the ingenuity of the Chinese going to reconcile the Episcopal, Presbyterian and Congregational forms of church government? This feat has not yet been wholly accomplished in any one district, and we shall have to be patient and perhaps live a good many years longer before we can hope to see it in all of China. The mode of baptism and forms of worship are small difficulties compared to this. Take, for instance, the following action, which we quote in part, of the North China Council of the Congregational Union of Shensi, Shantung and Chihli, which was published in a recent issue of the "Chinese Recorder." Voted that the Council adopt the following five articles as expressing its attitude toward the new "Church of Christ in China," and that unless they are accepted the Council does not express approval of entering the proposed union. Of these five, two may be quoted as illustrative of our point. "(1) As far as the faith and conduct of pastors, preachers and officers are concerned, each church and Presbytery has full authority to investigate and decide, and other Presbyteries or higher organizations may not interfere or appeal in such matters. (2) The accepted position of holders of holy office in Presbytery or Synod should not be eliminated and the fundamental authority of church members should be recognized as central in church organizations." These articles raise the issue sharp and clear between Presbyterian and Congregational forms of church government, and the issue was raised not by foreigners but by Chinese. I mention this not to find fault but to point out the difficulties that have arisen and will be sure to rise in the harmonizing of different forms of church government. Involved in this is what we call politically in America, "States' Rights." A four years' war was fought over the question of local state as against national federal authority, and all outstanding questions have not been settled yet. China, politically, is beginning to face the same issue, and within the Church the same general question

is sure to arise. So it is well to be both forewarned and forearmed.

(4) Indifference is another hindrance. Some are interested only in their local districts—their interest is fractional. They have not got the vision. Some are interested only in the fellow-workers whom they happen to know. Their interest is factional. Some say that local unions only should be formed, allowing the national union to take care of itself. What great enterprise ever takes care of itself? We need more men who will think, not only in hsiens and provinces, but also in countries and continents. That was the mind of Christ. His prayer included all. This was the Apostle Paul's thought: "Till we *all* come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. unto the measure of the statue of the fullness of Christ."

(5) There are some who say that as missionaries we should leave the whole question of church union alone, as not our concern, but as a future question for the Chinese Church. But in the meantime, what? We suggest and counsel in other matters, why not in this? They need our experience of church work in the West, our broader knowledge of church history. The independent Chinese churches would seem to furnish an example of church union if it is to come about by separation from foreign counsel and advice. But they do not. Not because they are Chinese, but because they are human like all the rest of us. I wrote to Dr. C. E. Scott, of Tsinan for some information regarding the independent churches in North China. He says, among other things, "They have tried to get together in a closer union, but find it very difficult. They have added wheels within wheels and not simplified organization nor decreased red tape, rather multiplied. They confess that they have not as yet experience enough to launch an extensive organization." The same is seemingly true of the Kiangsu-Chekiang group. Take away their present strong leader, Rev. Yu Kuo-tsen, and they will likely be as sheep without a shepherd. And have these two groups of independent churches tried to get together? Far from it. Rather are they repeating the history of the church at Corinth. Things like church

union do not just "happen." God works through human instruments in this as in everything else and through sanctified common sense.

(6) Mutual distrust and criticism are one of the largest factors in delaying church union. We do not know each other as we should. There are rumors afloat about this or that body of Christians, and some otherwise good person, without stopping to find what is true or what is false in the rumor, passes it on. It is the old story, "They are all zealous of the law, and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses," and so on and so on. A closer understanding would open our eyes to many things. But then there are those whose high office it seems to be to find fault. "They walk about Zion and go around about her and tell the weaknesses thereof. They mark well her failings and consider her defects that they may tell them to the public." Did you ever consider that the colder and more unspiritual a church is, the more suspicion and fault-finding there is, and the nearer to her Lord a church is, the more love and consideration there is toward others? Oh, for a love that will burn up our prejudices or melt our misunderstandings, leaving us only the solid gold of convictions, and even then our convictions will be the thoughts of those who "speak the truth in love."

(7) The financial difficulty often looms large. We can put millions into institutions, but when it comes to sending up official delegates to a church gathering the question of self-support arises and we must call a halt even in the way of partial help. It looks, however, as if there might be some way to wisely give temporary, partial, decreasing and discriminating help towards union church gatherings that look toward the building of the spiritual house in China. Somehow a way is found to send boys and girls across the water at much expense to complete their education, and it seems as if some way might be devised to send some of these old pastors out of their own provinces when occasion requires. The National Conference cost its thousands, and we learned some valuable lessons there. The necessary outlay might wisely be met in making possible

the bringing together of smaller and more easily assimilated denominational or other groups, who first coming to a mutual understanding, would make much more effective the next general conference. The establishment, not of an extraneous organization, but of the Church of Christ in China, in its different branches, by looking toward Christ as the Head, and working for the unity for which our Lord prayed, should, in my humble judgment, be our aim, and any financial difficulty that may emerge is small as compared with the great issues involved.

(8) The eighth difficulty is the issue of "creed or no creed." Most of the churches have through the centuries held that a creed or confession or doctrinal standard of some sort is essential to the peace, purity and harmony of the church concerned, informing the world of the "platform" upon which the church stands, the principles for which it contends, and binding only on those who voluntarily associate themselves with the church concerned. There is on the other hand a small but important minority, who, noting the abuse of creeds, would abolish them altogether, and leave each conscience untrammeled by any other person's statement of belief. This question is almost certain to emerge in the consideration of any comprehensive plan for church union.

(9) The ninth difficulty is the unassimilated and apparently unassimilable elements which we find in the Christian community in China. At the one extreme is the faithful old worker who knows about "tsu li pai" (worship), or "chang tao li" (preaching), but knows nothing of modern methods or of how to adapt himself to the youth of to-day. At the other pole is the large number of young people coming into the church or associating themselves with Christian organizations, whose mental outlook is as different from those of a generation ago as the twentieth century is different from the fourteenth. This fact is true within the bounds of almost any one church, but much more pronounced in the Christian Church at large. There is a constant influx into the Church, especially in large centers, of graduates from schools, both mission and government, and of students returned from abroad, who call them-

selves Christians, who have a certain connection with the Church, especially on occasions, but who, nevertheless, are not closely identified with the life and activities of the organized churches. They have in them the power of leadership, many of them would like to be doing something, but there is an aloofness, a separation. Explanations about the faults of "organized Christianity," which as a cheap kind of talk, after all, does not get us anywhere. We need something constructive. They need the Church, for with all their intellectual superiority, they are, many of them, but children in Christian experience. The Church needs their enthusiasm, their talents, their gifts of leadership. The Y. M. C. A. is probably in a position to render the largest service in bringing this class into closer touch with the churches, but it is a question that presses upon us all and urgently awaits solution. We cannot even talk of a united Chinese Christian Church until we begin to bring together these different and divergent elements.

(10) The tenth and last difficulty I would call attention to is a confusion of thought in regard to the question of church unity. Some would stress unity only and let union take care of itself. Unity is fundamental indeed, but co-operation and Christian fellowship are its outward expressions, and the deeper the unity the closer will be the fellowship and co-operation. Some, contrariwise, seem to advocate union for union's sake, but a union without unity is worse than unity without union. Some have been led astray by the cry of "one Christian Church for China," and have built up hopes that were destined to disappointment. There were people who came to the National Conference with the idea that somehow a miracle was going to be wrought by which all the Christians in China should speedily be welded into one Church. And then the wildcat schemes that we hear about! See the following which Reuter sent out by cable last August: "Addressing the Modern Churchmen's Conference at Oxford, the Rev. W. E. Soothill, professor of Chinese at Oxford University, said that religious rivalry in the Far East was more likely to be between Christianity and Buddhism rather than Confucianism or Taoism. While Christianity was writhing in its own bonds—which would

eventually burst—Buddhism had none; it could adopt and adapt at will. Japanese Buddhism had recently adopted Christian methods wholesale, and the movement was spreading to China. Buddhist ideas were also at work in the West, even in the churches. The day might come when the best men in Christianity and Buddhism would meet to discuss the possibility of working together for the salvation of the world through love. Meanwhile Christianity must with courtesy offer its doctrines in place of those taught by the Buddhists, with which, in conclusion, Mr. Soothill drew a contrast in no way favorable to the latter." Doesn't that make you tired? And such suggestions so react upon some minds that they say, "If this is what counsels regarding union are leading to, I will hoe my own row and have nothing more to do with it."

Well, we need with steady nerves to refuse either to be stampeded or turned aside. We know there is only one Lord and one way, and that His is the absolute and final religion. We know what value He puts upon the unity of all who love Him in sincerity. I have been recently committing to memory anew and meditating upon that prayer of His on the last night before He was betrayed. He had not only lifted His eyes to heaven, but He also seemed to be looking down through the ages and to see what would happen and again and again He reverts to the unity of His people as a desire that pressed upon His heart right under the shadow of the cross, and again and again the phrase falls from His lips, "that they may be one." And listen also to the Apostle Paul as he writes to the church at Ephesus, "I, therefore, the prisoner in the Lord beseech you to walk worthily of the calling wherewith you were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the spirit in the bond of peace. There is one body and one Spirit even as also ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." And listen again to two others whose words may be taken as representatives of thousands, one, John Calvin and the other John Wesley. Calvin, writing to Cramer in 1553, says: "I should not hesitate

to cross ten seas if by this means holy communion might prevail among the members of Christ." And John Wesley in his "Notes Upon the New Testament" says, "Would to God that all the party names and unscriptural phrases and forms which have divided the world were forgot, and that we might all agree to sit down together as humble loving disciples at the feet of our common Master, and hear His word and imbibe His Spirit, and transcribe His life in our own."

A Brighter Side.

But let us take heart. There is a brighter side. Difficulties were made to overcome. Nothing is impossible with God. Much progress has already been made. And even now formative influences are at work that will bring results in days to come. Besides the actual church unions existent, there are union institutions without number, and countless stations where the denominations are working hand in hand. The summer conferences where Christians and Christian workers are gathered year after year are a factor more potent than we probably realize, for the crystallizing of a common Christian sentiment. Then there is the National Christian Council, the provincial federations, the Young Men's and Young Women's Christian Associations and other unifying agencies. Things are different from what they were a quarter of a century ago. Then even the American Northern and Southern Presbyterians looked askance at each other, and the Wesleyans could not play tennis with the S. P. G.'s. Now all yell the same baseball language on Kuling, and it is only in a religious meeting that the dialects differ. We differ on our theological thinking because that is the deepest thing in our lives. Our religious convictions are our deepest convictions. And yet, we are learning more than we used to to respect each one the other's convictions even when they clash with our own, and to hate only the prejudices and the misunderstandings. And there is always the attraction among the Chinese, of Christian toward Christian, irrespective of the "Mission" to which he belongs. There are tendencies at work making for the general formation of an

indigenous church, which will mean to no small extent a homogeneous church, and which will eliminate many of those elements that now divide.

What Next?

What, then, can we do more? May I point out a few things that are more or less axiomatic, but which it is well to remind ourselves of before closing this discussion.

First, a campaign of elimination will do much toward begetting better feeling and cultivating oneness of spirit. It is hard to be absolutely fair in ascertaining the other man's point of view before antagonizing his position. But it is both unjust and unbrotherly not to do so. The operation of the Golden Rule in all of our discussions and differences will work like a bit of oil upon a squeaky wheel. How much time is wasted in making explanations and defending positions because the wrong thing had been said, or the right thing had been said in the wrong way. If what is said can pass these three tests, "Is it true? Is it kind? Is it necessary?" we shall have little to regret and much to be thankful for. Or according to that fine statement of Rubertus Meldenius, frequently made, but originally given as, "Unity in things necessary, liberty in things unnecessary, and charity in both would do all our work." Without the stifling of one single honest conviction, a wider application of the laws of kindly judgment and brotherly love, no matter how provoking the circumstances, would lessen our troubles and increase our hope.

Secondly, it is well to remember that only as the foundation is strong will the building endure. "Upon this *rock*" (the rock of God's eternal truth wrought into human life and experience), "will I build my church, and the gates of Hades shall not prevail against it." A church that is not built upon the sure foundation of God's revealed truth, "the whole counsel of God," as Paul puts it, will not survive the test of time, no matter how comprehensive and imposing the structure. As Alexander Campbell stated it, "Not truth alone or union alone are sufficient, but truth and union combined are

omnipotent." As I read the solemn words of our Lord, in which He speaks of the foundation of His Church, I reflect that only a witness-bearing church has the right to be called by His name. And it is comforting to reflect that the Lord allows many of our plans and schemes to fail, as the wood and the hay and the stubble are burned, in order that we may discover the solid foundation of enduring truth on which we may rebuild with gold and silver and precious stones.

In the third place, our Chinese should be given a larger and more untrammeled opportunity for expression. We try to be fair with them, but we too often fail. Think, incidentally, of the large use made of English in these general gatherings of one sort and another, and how excessively wearying and discouraging it is to those who do not understand English and how denationalizing even to those who do. I wonder often at their patience. There should be an increasing use of Chinese and a decidedly decreasing use of English. Then, to speak frankly, foreigners, as a rule, talk too much. We received more than one gentle hint of this from our Chinese brethren in the recent Presbyterian-Congregational gathering, and so one morning we imposed on ourselves a voluntary silence of one hour, except for interpretation. That hour reminded us of how much time we had been consuming, and it was a revelation also to the Chinese brethren, for they got wound up in one of the worst tangles of the meeting. Yet, on the other side, when the question of a name for the proposed new church was left to the Chinese delegates only, with no foreigner present, they came back with a unanimous recommendation that the name be, "The Church of Christ in China." When some foreigner (how irrepressible we are) wanted to open the question for discussion, the chairman of the Chinese group quietly remarked, that it was their own baby and they thought they had a right to name it. The composition of Commission III of the National Christian Conference on the "Message of the Church" was a step in the right direction and their work is notable, but that committee had too large a majority of the younger group to be representative, for with the exception of the chairman, there was no one on it of long service or pas-

toral experience. What would be really effective in ascertaining the sentiment of what we are pleased to call the Chinese Church would be the assembling of Chinese representatives from all the denominations, chosen by their own constituencies for their service, wisdom and high standing, as well as in other instances, for their youth, enthusiasm and ability. And then let us see what they have to say in their own language and in their own way. It is not for us to hold aloof, but stand by their side, aiding, suggesting, counseling, sympathizing and keeping them always in the lead.

But supposing that in the readjustment they create new divisions as they probably will? Well, a few indigenous divisions are better than eighty-one foreign-made denominations. They have a right to their own unions, and they have a right to their own divisions. And if in the process of the naturalizing of the Church in China they do divide into separate bodies, the responsibility is no longer ours but theirs. Our denominations are expressions of our Western modes of thought, theirs, if they create them, will be expressive of Oriental ways of thinking. Within certain bounds we welcome indigenous differences as a sign of life and growth. At any rate, let us put the responsibility where it ought to be and hear what they have to say. We still await the time when the voice of the whole Chinese Church shall be heard.

In the fourth place, we must allow for the time element. The union of the Church is a growth, and while we can nurture and water we cannot hasten the fruitage beyond God's appointed season. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain."

Fifthly and finally, all union that is worth while has its spring and source in a heart fellowship with our Lord and with one another. Conventions and conferences, reports and findings, programs and plans, all have their place, but they all belong to the outward form of things. Our Lord left no program of union for His Church, but He did pray about it. And He gives us both a motive and a model, "As Thou, Father,

art in Me and I in Thee, that they also may be one in Us." And He gives us a reason, "That the world may believe that Thou hast sent Me." We know each other better when the mists have rolled away, and then what Robert Hall calls, "the rending of the seamless garment of our Lord," shall be repaired. For that we wait and work and when it comes we shall realize somewhat of the exultation of Dr. Theodore L. Cuyler, when in speaking of a reunion within the Presbyterian Church, sixty years ago, he said, "The lamentable wound of 1837 was healed, and let us praise and glorify our God that He has not healed the hurt of the daughter of His people slightly. The dissevered segments were so thoroughly joined together that no moral microscope can discover the seam. To the men who wrought this beneficent work belongs the satisfaction, but to God alone belongs the glory."

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BOOKS

Man and the Attainment of Immortality. *By James Y. Simpson, Professor of Natural Science, New College, Edinburgh.* George H. Doran Company, New York. Pp. 342. $2.50.

Those who found Dr. Simpson's former book, "The Spiritual Interpretation of Nature," helpful, will welcome this new volume from him. His purpose is "an attempt to consider as a whole certain of the principal facts relating to the past history, present situation, and ultimate destiny of mankind." The first seven chapters are an effort to reconstruct in the light of modern scientific knowledge the past history of mankind. The four closing chapters, "Evolution as Winning Freedom," "God and the World," "The Scriptural Doctrine of Immortality" and "The Historic Jesus and the Cosmic Christ" are very fine.

His thesis is, "God is Love," and since love must express itself in action, the meaning of the age long process is that God was creating souls for fellowship with Himself, and with the dawning of self-consciousness the communication of Himself in creation assumed the form of self-revelation. But for a spontaneous response with love on the part of human souls there must be the possibility of choice, and in the

"Winning of Freedom" there entered the possibility of failure, and, therefore, grace was supremely shown in that God who through the whole process was becoming man did so in a unique form in the person of Jesus Christ. "Through fellowship with whom men may come to know God in a perfect way, and attain to newness and wholeness of life."

The author discusses in the light of modern scientific knowledge the great fundamental problems of life and religion in a sympathetic and helpful way. Even when we do not agree with his views or even his main thesis we find the author's frank statement of his belief stimulating and helpful.

I feel the book will be of real value to all those who are seeking to guide themselves and thinking people through the difficult problems of modern scientific knowledge to a firm Christian faith. The space limit for this review forbids a detailed discussion of the contents of the book.

HERBERT S. TURNER.

Staunton, Va.

NEW TESTAMENT GREEK FOR BEGINNERS. *By J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.* The MacMillan Company, New York. 1923. Pp. 285. $2.20.

It has been my privilege to teach the Greek New Testament for seventeen years to seminary students. I know of nothing quite so good for beginners in New Testament Greek as Dr. Machen's book. In my opinion, it excels every other book of my acquaintance for beginners in its treatment of the participles and the tenses, which is a matter of the greatest importance to the understanding of the New Testament.

The book is of great value for ministers as well as seminary students. I am thinking how helpful it would be if our ministers in the pastorate would renew their acquaintance with the Greek New Testament with the help of Dr. Machen's attractive guide-book. Dr. Machen has rendered a great service to New Testament students by the preparation of this fine text book.

EUGENE C. CALDWELL.

Union Theological Seminary.

CHRISTIANITY AND LIBERALISM. *By J. Gresham Machen, D. D.* The MacMillan Company, New York. Pp. 189. $1.75.

There are few men to-day who in the realm of scholarship are doing service for the cause of Christ equal to that of Professor Machen. In

this his latest book he shows most clearly that the movement known as Liberalism is not a form of Christianity, but another religion offered as a substitute for Christianity. He shows the non-Christian character of the movement in its attitude toward doctrine in general, in its views of God, of man, of Christ, and of salvation. Attention is called to the dishonesty which is so characteristic of Liberalism. The author argues convincingly for a separation in evangelical churches of those who hold to the gospel and those who do not. The book is sane, clear and unanswerable. It cannot be too highly commended.

A. F. Carr.

Savannah, Ga.

The Jesus of Our Fathers. *By John Walter Good, Ph. D., Georgia State College for Women, Milledgville, Ga.* MacMillan, New York, 1923. Pp. XV, plus 842. Copiously indexed. $6.00.

A study of Jesus by one who loves him and believes the record, interesting to read, inspiring to study. Dr. Good has presented the results of years of teaching in a volume dedicated to his college students in Bible study. In so doing he has given us all a scholarly, orthodox, independent book on the person, life and teachings of Jesus Christ. Its outlines and footnotes are suggestive and homiletical; its spirit is reverent and evangelistic. When our International Lessons come back to the life of Christ, this book will take a prominent place among standard helps.

The account of the Passion Week is somewhat confused by the author naming the first day of the week the Sabbath, while older writers call it Palm Sunday. Dr. Good is thinking of the Christian Sabbath, but seems to avoid the word Sunday (p. 441ff), though he employs the term "Easter morning" (pp. 650, 661). There are trifling misprints in the last line of page 20, the sixth line of page 245, and the first line of the second paragraph on page 706.

William T. Riviere.

Cleburne, Texas.

Creative Prayer. *By E. Herman.* The Pilgrim Press, Boston. Pp. 240. $2.25.

Mrs. Herman has a message for us all in this book, which is a happy mingling of the mystical and the practical in the region of prayer. The idea of the author as expressed in her book is that real prayer is something more than a subjective influence, it is a creative, dynamic energy that "changes both the man who prays and the world he lives in." The source and secret of such prayer is "man's union with the creative energy of God—a union which is unconsciously present in germ whenever a soul is on fire with love and compassion,

and consciously realized in the prayer of communion." The two chapters, "The Ministry of Silence" and "The Discipline of Meditation," are of great value. The book is filled with helpful thought on the important subject of prayer.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE PSYCHOLOGY OF PRAYER. *By E. F. Bartholomew, Ph. D., D. D., L. H. D., Professor of English Literature and Philosophy in Augustana College, Rock Island, Ill.* The Lutheran Literary Board, Burlington, Iowa, 1922. Pp. 62. Paper, $.40; cloth, $.65.

This is not so much a psychology of prayer as a philosophy of prayer. Only here and there do you find bits of psychology, and not much of it is fresh either in matter or treatment. After reading Fosdick's Meaning of Prayer, and books on the Psychology of Prayer by Strong and Stolz it seems decidedly commonplace.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

A SYSTEM OF CHRISTIAN EVIDENCE. *By Leander S. Keyser, D. D., Professor of Ethics, Theism and Christian Evidence in Wittenberg College, Springfield, Ohio.* Lutheran Literary Board, Burlington, Iowa, 1922. Pp 253. $1.75.

This is a brief new book in the field of apologetics by a conservative who knows his subject well. The work is so clearly outlined that it could be used as a text book on the subject, particularly as it covers a wide range. It deals at length with inspiration, and more rapidly with almost all of the anti-theistic theories, and many of the specific problems attributed to Christianity.

The style is not good, and the treatment in places is too short to be meaningful to those unfamiliar with the error, much less convincing. But the book has real value, and could be used effectively with doubters. It contains a fine bibliography.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE CAUSES AND CURES FOR THE SOCIAL UNREST. *By Ross L. Finney, Ph. D.* The MacMillan Company, New York. Pp. 287. $1.50.

No preacher can afford in this age to neglect the reading of at least a few books on the social problems which our time and conditions are bringing to the fore. Practical Christianity must be an important factor in reaching the right solution of these harassing and ofttimes distressing problems.

This book by Professor Finney on the causes and cures of the social unrest impresses me as being one of unusual value. It is a strong appeal to the middle class to become actively interested in the social problems that threaten to overwhelm it, and to devise a pathway to justice and peace. The book contains much information as to the causes of the social unrest, and has much to suggest for the righting of social wrongs that is in the power of the middle class to exert. In my opinion it would be a wholesome thing for every thoughtful adult member of the Church to read this book.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE COMMUNITY. *By Eduard C. Lindeman, Professor of Sociology North Carolina College for Women, Greensboro, N. C.* Association Press. Pp. 222. $1.75.

Dr. Lindeman gives us the results of much first hand study of the community—its needs, and the agencies which are trying to meet those needs. He says some worth while and suggestive things, and the book is well arranged for study groups. It can be used with profit by those interested in social work.

That the book falls short of a true solution of the problems is readily seen as you study the last chapter, entitled. "A Twentieth Century Confession of Faith." Here the author reveals himself as a radical along several lines. Let me quote only one of the ten articles in his creed: "II. I believe in Jesus of Nazareth, the teacher of Christian ethics and religion. I believe so firmly in the universality of his principles and teachings that I think the world's fundamental social, economic and political problems could be solved if those principles could be freely applied." As he goes only that far in his conception of Jesus Christ, you are not surprised that he says, in speaking of the function of the Church in the community, "It should emphasize the scientific rather than the mystical elements of the Christian religion." Where, with his idea, are we going to get the power to apply the principles of Jesus to the problems of human life?

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE EVOLUTION OF THE COUNTRY COMMUNITY. *By Professor Warren H. Wilson.* The Pilgrim Press, Boston. Pp. 259. $2.25.

This book which has for several years been a standard on the problems of the rural community is now revised and enlarged and should enter upon a new era of usefulness. Its author, Dr. Wilson, is an authority on matters relating to the country church and community. Since 1908 he has been director of the Department of Church

and Country Life of the Presbyterian Board of Missions, a position which has called him to the investigation of religious conditions in rural communities. He is an outstanding specialist in this field of investigation.

This book is for the country preacher. It should have a place in his library for reference after he has given it a careful and painstaking study. The country church and the country community present real problems that must be solved if they are to survive as powerful influences for good in the nation. It is the duty of every country pastor to give thought to these perplexing problems of the country, and to strive to contribute something in the way of their solution. This book and Dr. Wilson's other book, "The Church in the Open Country," give the student of country life and conditions a fair view of the situation, the difficulties, and the great need of earnest thought and effort in building up country life for the new era.

JOHN C. SILER.

Shenandoah Junction, W. Va.

MISSIONARY MESSAGES. *By Rev. James F. Love, D. D.*, George H. Doran Company, New York. Pp. 147. $1.25 net.

The author is a man of wide experience, having been a member of both the Home and Foreign Missionary Boards of the Southern Baptist Church. He has here gathered into one volume ten "messages" that he had delivered on various occasions. The single purpose of them all is to quicken interest in foreign missions.

The book is quite worth while for pastors and Christian workers. Dr. Love is a zealous missionary advocate, a convincing speaker and a transparent writer, and while he makes it plain that he is a loyal Southern Baptist and does not think that union with other denominations will promote concord, yet others are irresistibly drawn to him, for he states his principles in love, and he is thoroughly loyal to the "faith which was once for all delivered to the saints." Confucius said two thousand years ago: "Princely men are harmonious though not a unit, and small men though united are not harmonious." Dr. Love has expressed again this age old truth.

B. CRAIG PATTERSON.

Tengshien, China.

ST. PAUL'S EPISTLE TO THE GALATIANS. *By the Rev. Cyril W. Emmett, M. A., Vicar of West Hendred.* Funk & Wagnalls Company, New York. Pp. 68. $1.25.

This is a very concise and scholarly commentary, not quite so full as the Cambridge Bible. The author maintains that Galatians was

written immediately after the close of Paul's first missionary journey, before the council at Jerusalem, recorded in Acts, chapter 15. Galatians is therefore in the opinion of Dr. Emmett the first epistle which Paul wrote. The author maintains his position with considerable skill and exact scholarship. The comments on the verses, while brief, are sufficient to give a clear understanding of Paul's meaning.

EUGENE C. CALDWELL.

Union Theological Seminary.

GRADED BIBLE STORIES. Book Three: Grades 5 and 6. Pp. 241. Book Four: Grades 7 and 8. Pp. 315. *By William James Mutch, Ph. D., Professor of Philosophy and Religion in Ripon College.* George H. Doran, 1922. $1.25 each.

These books, completing the series of Bible Lesson text books for each of the eight grades, fill a long felt need for those who desire to teach the Bible in the home and in the new Week Day Church Schools which are beginning to spring up everywhere.

The first book is for boys and girls from nine to twelve, and contains a hundred and four lessons about equally divided between the Old and New Testaments.

The second book is for those from eleven to fourteen, and carries the scholar straight through the Old Testament in a hundred and four lessons.

The stories are admirably selected, and the teaching method is worked out splendidly after the Herbartian ideal of preparation, presentation, conclusion.

An additional feature is the suggesting of an appropriate picture for use in teaching each lesson. I don't know of any books which would be more helpful to those who are seriously trying to teach the Bible.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

JESUS AS JUDGED BY HIS ENEMIES. *By James H. Snowden.* The Abingdon Press, New York. Pp. 246.

Dr. Snowden has done a good and useful piece of work in this volume from his versatile pen. He has gone through the gospels and has studied the accusations of the enemies of Jesus, their words of reproach and condemnation, and he has found them to be the strongest of testimonies to the matchless worth and perfect character of Jesus Christ. The result of this study is best summed up in the concluding paragraph of the book. "Our study of these judgments of the enemies of Jesus is concluded, and the total impression they leave on the

mind is that they were forced, in spite of their hostility, to bear witness to the unique and transcendent character of Jesus. Even their bitterest charges often turn out to be unwitting compliments. The very vices they allege against him are virtues in our sight. All their hostile judgments are unconscious crowns of honor. His enemies being judges, he stands exalted and supreme among the sons of men. At times they rose toward the highest view of his personality and almost passed into the vision and victory of faith. Taken together these judgments comprise a powerful body of testimony that is a valuable confirmation of faith in Jesus as the Son of God."

JOHN C. SILER.

Shenandoah Junction, W. Va.

ADVENTURES IN EVANGELISM. *By Edmund Thickstun, some time Minister in the Methodist Episcopal Church; now a minister in the Methodist Episcopal Church, South. Introduced by the Rev. Theodore S. Henderson, D. D., one of the Bishops of the Methodist Episcopal Church.* George H. Doran Company, New York. Pp. 231. $1.50.

This book of stories from a minister's experience is dedicated, "To everybody who is trying to save somebody." Doubtless it would be of value in certain cases, but it has no literary merit to commend it. The dialogue is usually stilted and the characters are too artificial and mechanical to have any special grip on the heart as one reads. However, the incidents are taken from real life and they certainly illustrate the power of God unto salvation in many and varied circumstances.

D. P. MCGEACHY.

Decatur, Ga.

THE REVIVAL OF WONDER AND OTHER ADDRESSES. *By Malcolm James McLeod, Minister of the Collegiate Church of St. Nicholas, New York City.* Fleming H. Revell Company, New York. Pp. 187. $1.25.

This little volume of nearly two hundred pages is well worth while. Dr. McLeod knows how to select striking titles and how, in his sermons and addresses, to live up to his titles. At times his style seems a little trivial, as when he speaks of a certain matter as "a mere drop in the demijohn," but in the main his standards are high. The average minister among us might learn from him the value of wide reading and close observation. Dr. McLeod reads and walks through life with a note book, and consequently his pages move and stir with illustrations. One of the best of his chapters is headed, "Rainbows in

the Morning." It starts with a paragraph describing the Master's method of putting his rainbows not at the first but toward the end. In the seven pages that follow he tells three short stories from the Bible, refers to presidential elections and to prize fights, cites Theodore Roosevelt, quotes Daniel Webster, Carlyle, Epictetus, Garibaldi, one of our modern poets, and concludes with brief stories about Sir Ernest Shackleton and a New York fireman. Nobody goes to sleep under preaching like that—and the Holy Spirit usually converts people while they are awake.

D. P. McGeachy.

Decatur, Ga.

One Hundred Best Sermons. *Compiled by Rev. G. B. F. Hallock, D. D.* George H. Doran Company, New York. Pp. 552. $2.50.

If you like this sort of thing, this will certainly be the sort of thing you like. The sermons are all modern, and include three or four by ministers from our own Church. They were delivered on special occasions like Children's Day, Christmas, etc. Each sermon is followed by a number of illustrations, and these add value to the volume.

D. P. McGeachy.

Decatur, Ga.

The Chronology of the Bible. *By Philip Mauro.* George H. Doran Company, New York. Pp. 120. $1.00.

This book claims to give the accurate, inspired chronology of the Bible. This chronology is derived from the Bible alone, all helps and suggestions from any other source are set aside as inaccurate or worthless. The work is well wrought out and answers many perplexing chronological problems of the average Bible reader. The elimination of other ancient chronologies and helps from contemporary history results in many variations from the standard chronologies found in Davis, Hastings, Angus-Green, etc. We have been taught that one of the established dates of the Old Testament is that of the fall of Samaria, 722 B. C., and it is so given in the standard chronologies, but in this chronology this event took place in 640 B. C. A difference of eighty years runs through the whole Persian period. Mauro works out the sixty-nine weeks of Daniel as ending with the baptism of Jesus, and the additional seventieth week as bringing the chronology up to the destruction of Jerusalem. I am glad to see this interpretation of the seventieth week from this source. This book is an interesting study, and puts many facts of Bible chronology in a convenient form for the student.

John C. Siler.

Shenandoah Junction, W. Va.

THE PROPHET OF RECONSTRUCTION. *By W. F. Lofthouse, M. A.* The Pilgrim Press, Boston. Pp. 250. $2.25.

Professor Lofthouse is the author of the Commentary on Ezekiel in the "Century Bible." In this book he continues his work in Ezekiel by studying his teachings in the light of our present situation and need. Ezekiel, in the latter days of his prophecy, faced a need of national reconstruction very similar to that which the nations of Europe are now confronting. Ezekiel was a wise statesman as well as prophet, and many prudent constructive principles are to be derived from the study of his prophecy. Dr. Lofthouse in this book brings out many of these principles of this old Hebrew prophet, and gives a good survey of the background and historical situation from which they spring. However, one feels that the learned author is handicapped at times by his advanced critical views as to Hebrew history and prophecy. Much of the rich treasure of Ezekiel is left untouched.

Ezekiel is a great neglected book, it deserves more of our study and thought. Professor Lofthouse has done a good deed in calling our attention to the value of Ezekiel through which we may study modern problems. The best commentary on Ezekiel I have found is by Camden M. Cobern in Whedon's Series. This volume also contains Cobern's Commentary on Daniel so highly and justly commended by Dr. Caldwell.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE LORD OF THOUGHT. *By Lily Dougall and Cyril W. Emmet.* George H. Doran Company, New York. Pp. 324. $2.50.

The authors of this elaborate book breathe the air and employ the methods of the advanced higher critics. Rejecting certain teachings of the New Testament on subjective grounds, they then proceed to construct an argument to explain how these unacceptable elements got into the text of Scripture. The particular teachings that are offensive to Miss Dougall and Mr. Emmet are all those statements, prophecies and warnings of the New Testament that deal with the punishment of sinners. To these authors, severity is always cruelty, and the idea of punishment is inconsistent with the God of love discoverable in the teachings of Jesus. But there is no denying that there are "seventeen or eighteen passages in the synoptic gospels that appear to teach the punitive character of God's attitude to men." The authors remove these obstacles to their theory after the usual manner of higher criticism. They assume that if Jesus said any of these things, it was through a temporary lapse from his characteristic

idea of God. But it is contended that these ideas were in all probability erroneously attributed to Jesus by the evangelists, whose thought was dominated by the eschatology of Jewish Apochalyptic literature.

There is much biased and inconsequential argument in the book, rooted in the strange, modern conception of God as a benign but rather helpless grandmother, who weeps mild tears when little birds die and men and women suffer, but who has none of the vigorous moral positiveness essential to the character of a just judge or a good governor.

HENRY WADE DUBOSE.

Spartanburg, S. C.

HE OPENED TO US THE SCRIPTURES. *By Professor Benjamin W. Bacon.* The MacMillan Company, New York. Pp. 116. $1.00.

This book is an argument against the inspiration of the Scriptures, in the sense that they were given to men as an authoritative and infallible revelation of God. The author, a professor in Yale Divinity School, attempts to array Jesus and Paul on his side of the argument.

HENRY WADE DUBOSE.

Spartanburg, S. C.

SECRETS OF SUNDAY-SCHOOL TEACHING. *By Edward Leigh Pell.* Fleming H. Revell Company, New York. Pp. 201. $1.25.

Here is a book that should be read, studied, digested by every Sunday-school teacher in the land. Every pastor would do well to read it himself and to see that it has a place in the library of his Sunday-school, and is read by superintendent and teachers. It is one of the best books on the work of the Sunday-school teacher to be found anywhere. Its clarity of language and style, its human interest, its spiritual tone throughout, its common sense, practical counsel and its sound teaching as to the real mission of the Sunday-school make this a book of surpassing merit. It is a matter of importance that this book is passing through its fifth edition; it should pass through many more until it is in the hands of all our Sunday-school teachers. We should pause to thank God for such a clear sighted Sunday-school counsellor as Dr. Pell.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE SUNDAY-SCHOOL AT WORK IN TOWN AND COUNTRY. *By William Mouzon Brabham.* George H. Doran Company, New York, 1922. Pp. 217. $1.50.

The author of this book is the superintendent of the Department of Sunday-school Administration of the Methodist Episcopal Church,

South. The book is written primarily for workers in small Sunday-schools, and his illustrations are taken from conditions in the South, with which he is familiar.

The book gives a complete survey of the modern Church School. In this survey the author has given us the heart of the material found in the large literature on the Church School.

It is the best up to date single volume on the subject the writer has found.

HERBERT S. TURNER.

Staunton, Va.

FIFTEEN THOUSAND USEFUL PHRASES. *By Glenville Kleiser.* Funk and Wagnalls Company, New York. Pp. 453. $1.60.

This is a valuable book for anyone, and properly studied would be of large service to the preacher. The preacher deals with words and phrases, they are his medium for communicating the mighty truths entrusted to him. Time spent in improving vocabulary and diction is time properly and profitably spent. This book treats of phrases and of words in combination, the study of which will certainly enrich the vocabulary and help make the preacher more and more a master of words and phrases. About a hundred pages are given to Public Speaking Phrases, there are long lists of Felicitous Phrases, of Significant Phrases, of Useful Phrases, of Impressive Phrases. The sections on Literary Expressions and on Striking Similes are valuable. Fifteen minutes each day given to the study of this book in accordance with the author's instructions would prove interesting, instructive and restful. I heartily commend this useful book.

JOHN C. SILER.

Shenandoah Junction, W. Va.

OLD TESTAMENT LIFE AND LITERATURE. *By I. G. Matthews.* The MacMillan Company, New York, 1923. Pp. 342. $2.50.

The purpose of this book is to make the story of the Old Testament Revelation more interesting and intelligible by placing it in its historical setting. The author begins with the prehistoric migration of Semitic tribes and traces the story through the Greek period to 135 B. C.

The style is clear and attractive, but the author's critical views as to the origin and dates of the Old Testament books, and the evolution of religion, are too radical to make the book of much value to the general student.

HERBERT S. TURNER.

Staunton. Va.

THE MEANING OF THE OLD TESTAMENT. *By Hugh Martin.* George H. Doran Company, New York. Pp. 170. $1.50.

The complete title of this book is, "The Meaning of the Old Testament According to Modern Scholarship." This title is an accurate description of the purpose and content of the book. It is a publication of the Student Christian Movement, so is intended primarily for students. It is written in clear, attractive, every day English, which makes it an easy book to read, and the matter is so well arranged and presented that it is an interesting book. The book impresses me as having several uses. It is a good survey of modern critical positions on the Old Testament for the busy preacher who has not the time for extended reading on this subject. It would be a good book to put into the hands of a college student who is so disturbed by critical views of the Old Testament that he is on the verge of losing faith entirely. It would be a good book in the hands of a competent teacher from which to show both the virtues and shortcomings of modern scholarship as to the Old Testament. The book is written in a fine spirit of reverence and devotion.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE SERVANT OF JEHOVAH: AN EXPOSITION OF ISAIAH 53. *By David Baron.* George H. Doran Company, New York. Pp. 158. $2.00.

The author of this book is a converted Jew of Polish birth, and is now engaged in evangelistic work among Jews in England. There are two parts to his book, a critical examination of the non-Messianic interpretations of this chapter, and an exposition.

The book shows clearly that the author is a master of the literature on this subject, and of the Hebrew language. He has given us a good exposition of this wonderful chapter.

The book is written not only from the conservative standpoint, but with a prejudice against the views of modern criticism. To single out an author of the seventeenth century as typical of modern Jewish and rationalistic interpretations is hardly fair, to say nothing of accurate.

In his exposition, instead of seeking to enter into the mind of the prophet, he has emphasized too much the correspondence between the details of the life of Christ and the words of the prophet.

Staunton, Va. HERBERT S. TURNER.

THE CRISIS OF THE CHURCHES. *By Leighton Parks, D. D., Rector of St. Bartholomew's Church, New York City.* Charles Scribners Sons. Pp. 256. Price, $2.50.

This is a notable book on church fellowship by a prominent rector of a metropolitan parish.

The author holds that the modern Church, like Jonah, has received a great revelation, the revelation of God's goodness to all mankind. The peril of the modern Church is the spirit of sectarianism, which would rest satisfied, like Jonah, with its own "gourd," indifferent to the welfare of the world.

It is not a plea for corporate unity, with regard to which the author declares himself "profoundly sceptical," but for the spirit of fellowship or the realization of the unity which already exists. "The old spectre of uniformity," says he, "has been the obstacle to unity from the days of Constantine." Apostolic succession he regards as a figment, and declares the Roman Catholic to be the most sectarian of all denominations.

He holds with Hooker that while episcopacy is not of the "*esse*," it is of the "*bene esse*" of the Church. The various branches of the Church should in his opinion each recognize the validity of the others' ordination and ministry, and work together in the unity of the Spirit and the bond of peace for the evangelization of the world.

R. F. CAMPBELL.

Asheville, N. C.

THE RETURNING TIDE OF FAITH. *By Neville S. Talbot, D. D., M. C., Bishop of Pretoria.* Revell. Pp. 222. Price, $1.50.

The author of this book served as chaplain at the front in the Great War, and came out of it wearing the Military Cross for heroic service.

He believes that the ebbtide of faith has turned, that what we hear is the roar of the incoming tide.

The author has come through the test of modernism with his faith unshaken in the Virgin Birth and bodily resurrection of Jesus Christ our Lord, and in the supernatural power with which he was clothed. His treatment of the Atonement is fresh and interesting, putting more than ordinary emphasis on man's reconciliation to God, while asserting at the same time the necessity of removing the guilt of sin in order that God might "be just and the justifier of him that believeth on Jesus."

R. F. CAMPBELL.

Asheville, N. C.

CHRISTIAN JUSTICE. *By Norman L. Robinson, M. A.* George H. Doran Company, New York. Pp. 256. $2.00.

Time spent in studying this book will be profitably spent even if one feels that the author has not struck bottom in the discussion of his subject. The burden of the discussion from beginning to end is

that justice must be redemptive and not retributive. We are taught that retributive justice has its roots in the laws of heathen Rome, while redemptive justice is rooted firmly in the teachings of Christ and in his Cross. The author takes the position that justice as commonly understood and practiced has not been baptized into Christ—hence the title of his book, Christian Justice. The ethic of justice here set forth is the outgrowth of modern love theology. Justice in this discussion is the outworking of love, divine and human. This view of justice is very unsatisfactory to one who regards righteousness, not love, as fundamental. The weakness of the argument lies in the failure to see that this so-called justice of love can be upheld only when it is grounded in the retributive justice of righteousness. The redemptive love of the Cross is firmly grounded in the righteous justice of God, hence its power. However, we must say that this book contains much in the way of practical love that appeals to the Christian heart.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE HEBREW PROPHET AND THE MODERN PREACHER. *By Henry J. Pickett.* George H. Doran Company, New York, 1922. Pp. 284. $2.50.

This book contains the Hartley Lectures on Preaching for 1922 in two parts, "The Hebrew Prophet" and "The Modern Preacher." The author's interpretation of the prophets is in the main that taken in Dr. Peake's one volume commentary on the Bible. The aim of the second part is inspirational. In the writer's opinion the author has made no real contribution to either subject.

HERBERT S. TURNER.

Staunton, Va.

THE INTEREST OF THE BIBLE. *By John Edgar McFadyen, D. D.* George H. Doran Company, New York, 1922. Pp. 307. $2.00.

This is a book of eighteen aticles which from time to time have appeared in various magazines and reviews, and are now gathered in book form. With the exception of two they deal with Old Testament topics. The book is an effort to popularize the modern critical treatment of the Old Testament. The study of the character of Saul is very fine.

The author's scholarship and charming style make the book very interesting reading.

HERBERT S. TURNER.

Staunton, Va.

HEAVEN, HELL AND OTHER SERMONS. *By T. T. Martin.* George H. Doran Company, 1923. $1.50. Pp. 253.

A great many people have the mistaken idea that sermons which carry conviction when delivered ought to be printed for the public. The motive which led to the printing of these sermons must have been the author's personality. Like so many books of sermons they are not worth the printing.

HERBERT S. TURNER.

Staunton, Va.

THE MORAL LIFE OF THE HEBREWS. *By J. M. Powis Smith.* The University of Chicago Press, 1923. $2.25. Pp. 337.

In this book Dr. Smith, having arranged the books of the Old Testament in their historical order endeavors to trace the growth and development of the moral ideas and ideals of the Old Testament.

Dr. Smith writes from the viewpoint of the more liberal of modern critics, and his arrangement of the Old Testament books is not always satisfactory, especially his view of the Pentateuch. In the first few chapters he leaves the impression of having sought to make out a case for his theory, rather than seeking to set forth the mind of the author. He detracts very much from the value of his book by leaving out the supernatural element.

In spite of these shortcomings there are many fine things about the book. He traces the germ of Hebrew legislation at least to the wilderness period. In dealing with the prophets' attitude towards ritual he has the true point of view. "A religion without ritual would have been practically inconceivable to the Hebrew mind, and the prophets never ceased to be Hebrews."

His discussion of "The Morals of the Egyptian Jews" is a real contribution. The book of Job, "A Saint Under Fire," is also very fine. One of the finest things is the list of best books in the footnotes as he discusses the various Old Testament books.

HERBERT S. TURNER.

Staunton, Va.

THE BOOK OF JOB. *By Moses Buttenwieser, Ph. D., Professor of Biblical Exegesis in the Hebrew Union College, Cincinnati.* MacMillan Company. New York, 1922. Pp. XIX, 370. Price, $4.00.

The book of Job has held a prominent place in the public interest in recent years, as it well may. A number of elaborate efforts at interpretation have been published, notably that of the late Morris Jastrow, Jr., which was reviewed in a recent issue of this magazine.

Professor Buttenwieser has added another volume, which is of considerable interest, and deserves more than passing notice.

The book contains, first, a lengthy introduction of four chapters, in which the purpose, problems, date and general character of the book of Job are discussed. The second part contains the author's own translation of the text, which is the most valuable service rendered by him. The third part is devoted to notes and interpretation; and the fourth, to an amended (and restored?) Hebrew text. The author casts the (by himself) discredited Elihu chapters, some Jehovah sections, and the prose epilogue into the "outer darkness" of an appendix.

The author is slightly more constructive and much less fanciful than Jastrow. However, he assigns Job to a postexilic date; he rejects the Elihu chapters as spurious and brands them as grossly inferior; pieces out the last broken speech of Bildad in Chapter 25 from fragments of many other chapters, already broken by his crude critical maul; disarranges and scatters Job's great soliloquy; prunes at human pleasure the climactic words of Jehovah; and tosses out in a casual way the prose epilogue. So walks Dr. Buttenweiser jauntily in the way and company of the wilful critics.

How weary one grows of these idiosyncratic and self-wise manipulators of the divine book. There is legitimate criticism, but these vain jabs at the book of Job are not such. Our real need is a reverent and straightforward interpretation of God's great book; not the Bible according to Buttenwieser, but Buttenwieser's effort to interpret the Bible as God gave it. The chief benefit of the reading of this book is by reaction to simpler and saner methods of interpretation.

EDWARD MACK.

Union Theological Seminary.

THE REALITY OF JESUS. *By J. H. Chambers Macaulay, M. A.* Doran. New York. Pp. 251. $1.75.

"The reality of life is the reality of Jesus." "Religion is the loyal and passionate personal relationship of the soul to God. Jesus establishes this relationship."

This brilliant young Scotchman is a modern evangelical. Without defining his faith, he believes in the Lord Jesus, in the cross, in the resurrection, and in the Church. He believes also in service, not as a substitute for religion, but as the fruit.

This book affords much of beauty, of helpfulness, and of suggestiveness, and yet, it is disappointing, perhaps partly because the author's meaning is seldom clear at first glance. Even in the title of his book he does not mean what we at first suppose. He uses unusually good diction and unusually short sentences, but, somehow, he keeps

our interest suspended, whereas we Americans prefer writers who at the beginning of each new stage tell us what we are to see around the next corner. Above all things else, be clear!

ANDREW W. BLACKFORD.

Columbus, Ohio.

REMINISCENCES OF A CHINESE OFFICIAL. *By a Foreign Educated Chinese.* Reprinted from the Peking Gazette. Published by the Tientsin Times. Price $2.50 Mexican. (About $1.40 gold.) Pp. 158.

The wonder is that such a damaging book was ever allowed to escape into English. Foreign students are usually very sensitive to any hint that Confucianism has failed to produce a fruitage equal to any other in the world.

Here we have forty-seven short stories that portray the actual heart of the leading class of China. They shew the life under the Manchu emperors, but *mutatis mutandis* they are equally true to-day. The glaring light they shed on deceit, covetousness and intrigue should be very humbling. They show the darkness of the field into which the gospel has gone. This book should be a warning to many in our own land, lest we hug false comfort to our hearts, for it is true both here and there that men without God belong to him "who abode not in the truth." The translation carries bodily over into English many Chinese idioms and expressions. This adds to the value of the book, from a literary standpoint.

B. CRAIG PATTERSON.

Tengshien, China.

THE BELOVED DISCIPLE. *By Alfred E. Garvie, M. A., D. D.* The George H. Doran Company, New York. Pp. 258. $2.00.

Dr. Garvie finds in the gospel of John evidence of three sources. These he calls the Redactor, the Evangelist and the Witness. The redactor is responsible for a few passages, which are not regarded as authoritative. The evangelist wrote the book. He was a pupil of the witness, bearing to him the same relation as Mark to Peter in the composition of Mark's gospel. The evangelist is identified with John the Presbyter, who was not as is commonly supposed John the Apostle. The witness was an unnamed disciple who was with Jesus in Judea constantly, but not in Galilee. The witness, not John the son of Zebedee, is the one referred to in the gospel as "The disciple whom Jesus loved." He more readily understood Christ than any of the apostles did. His presence at the last supper is accounted for

by the supposition that he was the owner of the house where the supper was observed. John the son of Zebedee is supposed to have suffered martyrdom at an early date, soon after the martyrdom of James. Dr. Garvie's conclusions are not always conclusive. But he is sane and reverent in his criticism, and earnestly upholds the authority of the fourth gospel as holy scripture, though not written by the Apostle John.

A. F. Carr.

Savannah, Ga.

The Orthodox Devil. *By Mark Guy Pearse.* Abingdon Press, 1922. 180 pp.

This collection of fresh and stimulating papers gets its title from the opening essay, based on John Wesley's statement: "It is impossible that the devil has any erroneous opinions." The devil's religion is defined thus: "Orthodoxy without brotherliness, and religion without love." Without sacrificing any of his own Methodist orthodoxy, the author has emphasized the need of sincere feeling and living. His book is full of suggestive themes, texts and illustrations, used naturally in such chapters as "The Saved Soul That is Lost," "Thou Fool," "A Child of the Devil" and "The Song of the Oyster Shell."

William T. Riviere.

Cleburne, Texas.

Toward the Great Peace. *By Ralph Adams Cram.* Marshall Jones Company, Boston. Pp. 263. $2.50.

Coming from the home of modernism, this book is thoroughgoing in its opposition to modernism. It is a series of lectures delivered at Dartmouth College. The writer is a high church Episcopalian, whose proper place is in the Roman Catholic Church. He makes a diagnosis of the world, and prescribes freely for its many well-nigh fatal ills. Present day philosophy he would have replaced by that of Thomas Aquinas, which he regards as the Christian philosophy. The present social order likewise he would have replaced by that of the middle ages. Our system of government is also on the verge of collapse. Radical changes in the selection of officers are proposed. Excellent criticisms are made on educational conditions and theories. The righting of the world's wrongs cannot be accomplished without religion. Protestantism, he claims, has broken down. The Catholic Church consists of Episcopalians, Roman and Greek Catholics. We must have

a united Christianity, which means that Protestants must join the Catholic Church.

The author realizes that his ideas will appear to many as chimerical. But he is a vigorous thinker, and has positiveness, earnestness and faith. Notwithstanding his bigotry, we have vastly more in common with men of his type than with the paganism taught in so many of the educational institutions of his portion of the world.

A. F. Carr.

Savannah, Ga.

A Source Book for the Study of the Teaching of Jesus in Its Historical Relationships. *By Ernest DeWitt Burton.* University of Chicago Press. Pp. X, plus 277. $2.00.

A collection of retranslated passages from the gospels, with quotations from Jewish writers in and out of Palestine, and references to modern literature, classified under such captions as "The Kingdom of God" and "The Future," and such subheads as "The Future of Jesus," "The Future of the Individual Believer" and "The Future of the World and of the Wicked." Gospel material under each topic is sub-divided in accordance with Dr. Burton's own peculiar synoptic theory; but agreement with him is by no means necessary to profitable study of his book. Daniel, which he dates 168-165 B. C., is the only Old Testament book quoted.

William T. Riviere.

Cleburne, Texas.

The Apostle Paul: A Sketch of the Development of His Doctrine. *By A. Sabatier, Professor in the Faculty of Protestant Theology at Paris. Translated by A. M. Hellier. Edited by G. G. Findlay, D. D., Headlingly College, Leeds.* A reprint. Doran, New York. Pp. 402. $2.00 net.

"An interesting and able work, freely critical, but very suggestive," writes the late George T. Purves, in his "Apostolic Age." Many liberal scholars are even more enthusiastic, saying that this is one of the most brilliant and satisfactory books about Paul.

The author attempts to show how Paul's teachings grew out of his Christian experience, beginning with his "moral crisis of conversion." The method throughout purports to be historical and psychological. If an American had written such a book, doubtless he would have named it, "Paul's Mind in the Making." The author styles it a "historical resurrection." The style, even in translation, is unusually satisfactory. Striking sentences abound on many a page.

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RICHMOND, VA.

M. Sabatier vigorously applies to Paul's teachings the modern principle of progressive development, placing Paul's letters in three groups, which show the advancing stages in his experience. Sabatier rejects Baur's hypothesis, and also the distinctive evangelical interpretations of inspiration, the Trinity, the deity of Christ, the virgin birth and the atonement.

Sabatier "leans too heavily against the older ecclesiastical theology," says the English editor in his preface, and so he feels obliged to add footnotes of dissent here and there, as well as an entire chapter of sixty pages, on the Pastoral Epistles, to which Sabatier gives scant consideration.

This book is not the safest guide through the writings of Paul, but it will repay discriminating study on the part of any young minister who wishes to prove all things and hold fast that which is good.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE PROPHETIC MINISTRY FOR TO-DAY. *By Bishop Charles D. Williams.* The MacMillan Company, New York. Pp. 183. $1.50.

This volume contains the Lyman Beecher Lectures at Yale for 1920. It has been called "the book of the year for preachers." While this estimate of its value might be considered extravagant, it does indicate that the book will richly repay every one who buys and reads it.

As the title indicates, Bishop Williams has taken the Old and the New Testament prophet as the type and forerunner of the minister of to-day. This is broad and safe ground to be taken by a bishop of the Episcopal Church, who would be expected to stress the priestly conception of the ministry, which is given moderate consideration in one chapter. But the great business and opportunity of the gospel preacher, after the model and in the spirit of the prophets of the Bible, is well presented under the following chapter headings: 1. The Modern Minister, a Composite. 2. The Prophetic Succession. 3. The Prophetic Inheritance. 4. The Prophetic Message for To-day. 5. The Prophetic Program for To-day. 6. Critic—Reformer—Prophet. 7. Prophet and Priest. 8. The Gospel for a Day of Disillusionment.

Throughout the book there will be found a richness of reminiscence, experience, illustration and sound sense, which, in addition to the discussion of so great a theme, give charm to the book and great profit to its readers.

EDWARD MACK.

Union Theological Seminary.

THE DREAM OF PILATE'S WIFE. A DRAMA IN ONE ACT. *By Rev. William Hervey Woods, D. D.* Presbyterian Committee of Publication, Richmond, Va. Pp. 24.

The "play's the thing" is certainly true of the present age. It is not surprising, therefore, that Dr. Woods has let his imaginative conception of the effect of the dream upon Pilate's wife on the day of the trial of Jesus take the form of a play. The basis for the play is found, of course, in Matthew 27:19, and Matthew is the only one of the gospel writers who mentions Pilate's wife. But Dr. Woods has used in the plot of the play whatever is germane to his idea found in the other gospels.

The purpose of such a play as *The Dream of Pilate's Wife* is—and I am sure that Dr. Woods himself will agree with this—to convey to the reader some impression of the divine power of Jesus as it manifested itself, particularly to the contemptuous Romans who came in contact with him. The influence of the dream is felt and the keynote to the play is struck when Procula enters at the opening of the first scene, for her agitation is manifest. In the second scene is introduced the procession on the road to Calvary. The third scene introduces the effect upon Pilate's household of the darkness which settled over the land from the sixth to the ninth hour at the time of the crucifixion.

The blank verse of the play is smooth and re-inforced with well managed pauses. As was to be expected the spirit of the play is wholly reverent, and it impresses deeply upon the reader the power of Jesus, even in the hour of humiliation, to convince the pagan Romans that he was God.

E. F. SHANNON.

Lexington, Va.

FERGUS FERGUSON, D. D. HIS THEOLOGY AND HERESY TRIAL. A CHAPTER IN SCOTTISH CHURCH HISTORY. *By J. H. Leckie, D. D., Edinburgh.* T. & T. Clark. Large 8vo. Pp. 316. $2.75.

Forty-five years ago this popular Glasgow pastor was convicted of heresy by the U. P. Synod, but he was not sentenced, or disciplined, and for many years he continued to preach his non-Calvinistic theology. He was a man of rare gifts and graces, and he never questioned the truths in debate to-day, but he expressed his beliefs in mystical terms. Theologically he was an eclectic, save that he chose almost nothing from Calvinism.

Dr. Ferguson was a Christian gentleman, but an uncompromising critic of the Westminster Confession, demanding radical revision.

His prosecutors admired him for his gifts and loved him for his goodness. His defenders, including James Orr, then a rising young pastor and a sturdy Calvinist, frankly admitted that he was not a consistent Calvinist, but contended that he had said nothing unworthy of a Presbyterian minister. They pleaded for toleration, and for peace, but in vain.

In a brief review of heresy trials in Scotland the author shows that the causes are usually personal. With more zeal than tact these men incur criticism which far more dangerous men escape. The trial itself lends publicity to their teachings, and the result is usually a compromise, which satisfies no one. Such trials may at times be inevitable, but such books as this are not. The book is a good piece of work, mechanically and otherwise, and is worthy of a better cause.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

FIFTY SHORT SERMONS. *By T. DeWitt Talmage. Compiled by his daughter, May Talmage.* Doran, New York. Pp. 294. $1.50.

Forty years ago Talmage was perhaps the most popular pulpit orator in America. To-day he is almost forgotten, partly because his visible work vanished when he laid it down. The present book shows why he appealed strongly to the common people, who loved his orthodoxy, his optimism, his versatility, his word paintings, and his skill in making an introduction.

In many ways Talmage was a homiletic genius, but he is not a good model for young ministers. He almost always preached topically, taking his text from an unfamiliar corner of the Bible, and using it as a point of departure for an interesting, practical excursion. His rhetoric was too florid for fastidious hearers, and his methods seemed too sensational, but in Brooklyn to-day he would seem almost conservative.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

COMPLETE CONCORDANCE TO THE AMERICAN STANDARD BIBLE. *By M. C. Hazard, Ph. D.* Thomas Nelson and Sons, New York. Pp. 1234. $5.00.

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Chemists	8
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South Carolina	57
Georgia	49
Alabama	31
Tennessee	25
Florida	23
Virginia	18
Mississippi	17
Louisiana	10
West Virginia	9
Texas	6
Kentucky	4
Missouri	2
Arkansas	2
Other States	3
Foreign Countries	8
Total	575

PROFESSIONS OF PARENTS

Business	198
Farmers	103
Trades	46
Ministers	51
Lawyers	14
Bankers	14
Physicians	22
Journalists	4
Teachers	7
Druggists	6
Dentists	5
Deceased and Miscellaneous	105
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CHURCH MEMBERSHIP

Presbyterian	474
Methodist	51
Baptist	16
A. R. P.	6
Episcopalian	5
Lutheran	4
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A PRESBYTERIAN QUARTERLY

JANUARY, 1924

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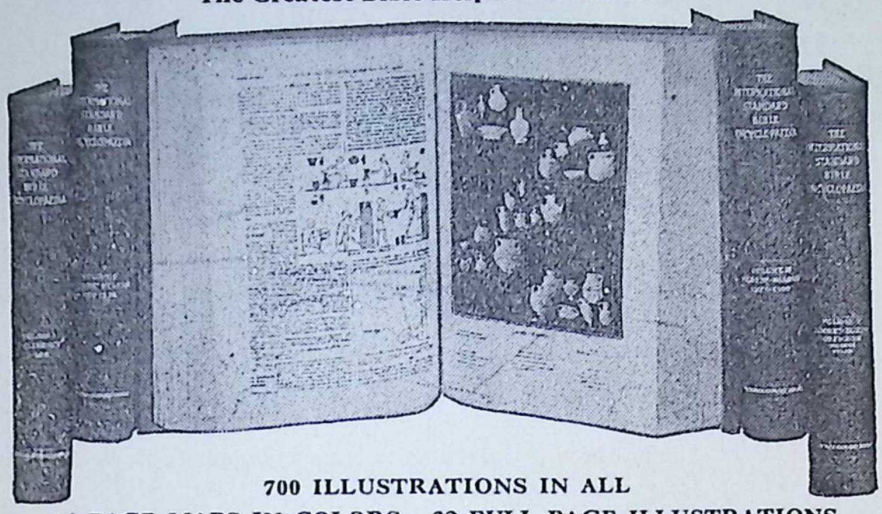

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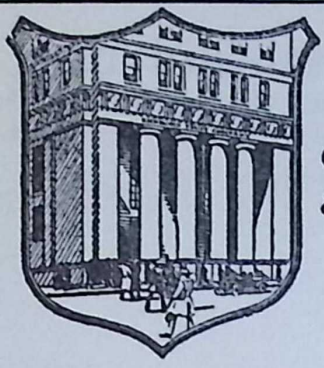

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PRACTICAL QUESTIONS ABOUT ILLUSTRATIONS.

By The Rev. Andrew W. Blackwood, D. D.,
Pastor of the Indianola Presbyterian Church, Columbus, Ohio.

Note.—This article is addressed primarily to young pastors who are beginning their life work. Previous articles have been devoted to the more vital elements of preaching today.—A. W. B.

The popular effectiveness of a spoken sermon depends largely upon its illustrations. The value of the sermon, under God, depends upon the spiritual power of the messenger and of his message, but the effectiveness of a strong man of God with a timely message may be largely lost because the sermon lacks human interest, whereas the absence of a commanding personality and of a spiritual message may apparently be atoned for by the skilful use of illustrations. All of this is doubly true in preaching to the multitude, and so the pastor should become adept in the fine art of using illustrations.

But is it true that the popular effectiveness of your preaching depends largely upon such ability, which at best is but secondary? A careful review of your sermons for the past year should enable you to answer your question affirmatively; and a casual study of other men's sermons, as written in books, should strengthen your conclusion. Who were the most effective preachers in the days of old? The prophets and the apostles, and the greatest of all was the Lord Jesus, Whom the common people heard most gladly, and not least because He was the world's one perfect Master of the art of illustration. Those other popular preachers, from Isaiah and Ezekiel to Peter and Paul, were like their Master in this respect, as

well as in others vastly more important. Here is an opportunity for a new piece of constructive Bible study.

In the history of the Church, who have been the most effective preachers to the common people? Chrysostom and Augustine, Peter the Hermit and Bernard of Clairvaux, Luther and Knox, Chalmers and Guthrie, Bossuet and Bourdaloue, Whitefield and Spurgeon, Parker and Jowett, Palmer and Hoge, Beecher and Talmage, Finney and Moody, Chapman and Sunday. No two of these men were alike in their preaching, but each of them in his own way was a master of the art of illustration. John Knox, for example, was notable for his martial figures. Here is another inviting field for research.

Turn now to your books, and cull out the volumes of sermons representing the most effective preachers. In addition to certain of those named above, your list may run somewhat as follows: Brooks, Robertson, Maclaren, Clow, Morrison, Law, J. D. Jones, Watkinson, McNeill, Stone, Burrell, Shannon, Truett, Vance. A few of these may not appeal to you, at least they do not to me, but these men have been effective preachers, and to no small degree because they have been masters of the art of illustration.

The most effective speaking that I have heard of late was by President C. F. Wishart, of Wooster College, Moderator of the Presbyterian Church, U. S. A. He was addressing the Presbyterian Council of Columbus at a dinner for men, showing us how the history of the Church verifies our claims for Jesus Christ. Stressing the small beginnings of the Church, as reflected in the meager allusions in contemporary literature, our orator led us step by step to the mountain peaks of emotion, where we thanked God for his personal testimony to the faith of our fathers as it centers in our divine Redeemer and Lord.

The immediate effect was tremendous, and it was due, I believe, not only to Dr. Wishart's personality and speaking power, as well as to his message, but also to his illustrations, without which he might have lost many of us in his rapid strides from mountain peak to mountain peak of church history and Chris-

tian experience. With a glint of humor now and then, followed by a touch of pathos; with an allusion to Macbeth and a quotation from Matthew Arnold; with an experience from his pastorate in Pittsburgh and another from his seminary professorship; but with never a "canned anecdote" and never a trite saying culled from Bartlett's Quotations—he captured our eyes and our hearts and he held them more and more throughout sixty minutes of hard thinking and of increasing hope for the future of the Church.

I have no notes of that address, for I did not think of using it as grist, but I remember it all, in substance, and especially the two outstanding illustrations, that of the pyramid and that of the tree. You and I have never seen the pyramids, but we know that they are there. If we did not, we should doubt the written accounts of the ways in which they must have been built. "Impossible!" we should cry. "Perhaps so," would be the quiet rejoinder, "perhaps so, theoretically, but there stand the pyramids!" And so an effective reply to those who question the truthfulness of the old, old story is to point to the visible evidence, "There stands the Church!"

But the Church is not like a pyramid, broad at the base and tapering as it rises towards the peak. The Church is rather like a tree, with its small beginnings, apparently inconsequential. Who would ever expect an oak to grow from an acorn? But that is God's way. It is no wonder, after all, that the beginnings of the Church attracted almost no attention from the world; and that the growth of the Church has astounded that same world, for ever at work in the Church is the almighty power of God. And so the address closed with a tender, moving appeal for us all to preach and teach and live the glorious gospel of our Risen Lord.

When an ordinary pastor, cumbered with much serving, hears an address like that, he begins to wonder whether he is called to preach or not. A man should become a better preacher after such searchings of heart; he should ask himself frankly how he can do better work day by day; and then he should do it, by the grace of God. Forgetting the things behind, he

should press on towards perfection in his preaching, looking unto Jesus. The average pastor is likely to become too pessimistic about the possibilities or even the need for improvement in his preaching. He ought to read again Phillips Brooks' tribute to the two-talent man, who always does his best, and then strives to do better, for the glory of God and the blessing of men.

Taking for granted, then, that a man's effectiveness in the pulpit depends largely upon his ability to use illustrations, and that he need not be a genius in order to become an effective preacher—how can the busy young pastor hope to excel in this part of his work? What sort of illustrations shall he use? How shall he use them? How many in a sermon? More important still, where can he find them, especially when he needs them most? These are practical questions, and my answers must be unsatisfactory, because there are almost no fixed rules in preaching. Each man must be himself, and each of his sermons must be different. One general principle, however, should prove suggestive: a good illustration calls no attention to itself. It is like a good window in your home; the better the window, the less you know that it is there.

Why Use Illustrations in Preaching?

Why do you have windows in your home? For various reasons, best understood after you have dwelt in a dark hovel. Most of these reasons have to do with light and air, and the word "illustrate" suggests the need of more light in your sermons. You do not build windows for their own sake, or primarily for ornament; as Ruskin says, you ornament construction, but do not construct ornament. In like manner you employ illustrations, not to display your ingenuity and your learning, and not to entertain your hearers, but to show them the vision of the Kingdom of God, and to lead them in doing His will upon earth.

The first practical purpose of an illustration is to make some portion of your sermon, it may be all of it, clear. You

would be amazed if you could know how many of your hearers scarcely remember your sermon until Monday morning, because they scarcely understood it. Dr. Wishart told us that after he had poured out his soul for an hour upon a mooted question, one good sister asked him which side he was on! That must have been years ago, before he mastered the art of making deep things clear.

An even more important use of illustrations is to win and to hold attention. Attention is of two sorts, voluntary and involuntary. Voluntary attention is good, but involuntary attention is better by far; in fact, you may judge your success as a speaker by the degree of involuntary attention among your hearers. Some of them will force themselves to listen, no matter how abstruse and dull you may be, and they will receive a blessing, as burden bearers ought to expect, but the persons who most need your message will listen only if you capture their hearts and hold them, without letting them know that they are being held. You ought to plan to hold the involuntary attention of every hearer. Good preaching is always interesting.

The most important reason, however, for using illustrations is to increase your effectiveness. "He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit." Many a sermon which makes a tremendous impression at the time is scarcely remembered at the end of the week. The thorns spring up and choke it. Such a failure may be due to the spiritual state of the hearers, as Jesus says in the parable, but it may also be due to the quality of the sermon. Other things being as they should be, the sermon which becomes a power in the lives of men is the sermon which is as human in its form as it is divine in its origin; the sermon in which truth and duty are bodied forth in homely forms not too good for human nature's daily food.

One day in Columbia I was preaching on the ideal Christian home, especially as it relates to children, a theme on which I love to dwell in speaking to young folk who are fixing the ideals of many future homes. Near the close of the sermon I

told that homely tale about the time when the body of Gladstone was lying in state in Westminster Abbey, and an endless procession of men and women of high and low degree came streaming by. A humble working man, clad as he had been at his day's toil, bore in his arms his little boy, to whom he said, "Son, I want you to look upon the face of the greatest and best man that England ever saw." But the lad threw his arms round his father's neck and said, " 'Ceptin' you, Dad!"

In my study I had hesitated whether to tell such a homely tale or not, for I was young, and in awe of the giants who had graced that pulpit, but I determined to run the risk, and learn whether I dared to be myself, and not an echo. The next morning I met one of our deacons, a quiet man, who has since fallen asleep, and as he grasped my hand, he said, "Pastor, I have always tried to be a good father, but yesterday morning I saw, as never before, how I ought to be to my boy what my Heavenly Father is to me. And do you know what it was in your sermon that helped me most? It was that story, ' 'Ceptin' you, Dad'!"

What Sort of Illustrations to Use?

"The poorest illustrations are stories," says Dr. Snowden, in his helpful book, "The Psychology of Religion." He says that such masters of illustration as Brooks and Watkinson use no stories. He must be speaking of those sentimental, goody-goody tales, some of which are known as sob-stories, and all of which you could get cheap from books prepared for preachers only. But where you get the story from the life of a man or a woman whom your hearers know and love, and where you can throw a new and pleasing light into some dark corner of your sermon, you will dare to do in this homely fashion what the giants would do in some other way. You will remember, too, that the Master was the world's greatest teller of stories.

Every preacher ought to become an expert censor of his illustrations. The late John Watson suggested that each of us prepare an Index Expurgatorius, in which he may place all

illustrations worn out through valiant service, and ready to be retired. At the head of your list you would place those sophomoric allusions to the stone cast into the middle of the pool, and to the silly girl rescued just as her frail bark is about to be hurled over the foaming rapids. You will also refrain from telling about Washington and the cherry tree.

You may be the first by whom the new are tried, but not the last to lay the old aside. And you will be careful about parading your own pet illustrations. Joseph Cook constantly referred to Lady Macbeth's washing her bloody hands, and a certain well known divine to-day almost never makes a public address outside his own pulpit without recounting with glee a most amusing incident, which begins to sound familiar after you have heard it six or eight times. Such repetition is wise only when you are repeating something tremendous, like the Commandments or the Creed.

But what sort of illustrations shall you select from your boundless store? Be sure, first of all, that every one is true, lest you gain a hearing by false pretense. Truthfulness is a matter of veracity, rather than imagination, and of accuracy, not guess work. If you relate a touching experience as your own, be sure that it happened to you, and that the fish was as large on the hook as it is in the telling. If you refer to the rings of a certain planet, be sure that you mention the proper planet. If you quote from a poet, quote from him word for word. Unless you have an unusually good memory for words, you will do well to read your quotations, and then perhaps you will use them more sparingly.

You will verify every allusion to history or science, and you will not exaggerate, learning a lesson from the Youth's Companion, which employs a master of English to verify every statement of fact before it appears in print. "Assay all things; hold fast that which is good." In your audience are persons who know the facts about any subject to which you may refer, and if you forfeit their respect by careless handling of facts known to them, you will find it hard to convince them that you are telling the truth about facts known to you. If you

tell them earthly things, and they believe not, how shall they believe if you tell them heavenly things? It would be better not to tell them so many things than to tell them things that are not true.

You will be careful, also, to employ illustrations which are interesting to your audience. If you were a peripatetic lecturer, you could hold the attention of all sorts of people by dwelling on facts of universal appeal; but since you are preaching from year to year to the same persons, you must find out what interests them and what does not. Like your Master, you must know what is in man, especially what is in these particular men and women. You must likewise know what is in their children, for when you hold the attention of growing boys and girls, in a worthy fashion, you are holding the attention of their fathers and mothers. But if you patterned after the books of sermons prepared for children, you would talk about everything save religion; and you would quote more often from Aesop than from the Bible, and tell them more tales from Hans Christian Andersen than stories about the Lord Jesus Christ. All of this would be interesting, but would it be preaching?

You will determine, again, to employ illustrations in keeping with the particular occasion. "For everything there is a season, and a time for every purpose under the heaven." At a men's dinner you can do what you should not do in the pulpit; and in many a sermon, what you would never dream of doing just before the Lord's Supper. You may have a delicate sense of humor, and you may employ it in your work, but if your gleams of humor from the pulpit make it harder for some of the saints to worship God, then you will refuse to shine. Speaking broadly, your problem is to preserve the reverence and the dignity of public worship, without becoming stiff and cold. If you hesitate whether to use a particular illustration or not, do not use it until you are sure. "He that willeth to do His will shall know."

Remember that the chief purpose of every portion of your sermon is to bring your hearers closer to the goal set before them in that hour, and so you will judge this illustration or

that by its practical helpfulness. In football parlance, you will judge the success of this play or of that, not by its brilliancy and daring, but by the way in which it advances the ball. Sometimes in preaching, as in football, a particular movement is so beautiful that it calls undue attention to itself, and thus defeats its own purpose. A good illustration may be altogether too good.

A little boy was talking to his grandmother about Charles Lamb's Essays of Elia. "Do you remember the time, long ago, when papa preached about Roast Pig?" "Yes, I remember the illustration, but I do not remember the sermon; do you?" "No; but I came home and read about Roast Pig, and it's great!" That sermon had been about the Kingdom of God (Matt. 6:33), showing the folly of specializing on the by-products of life, and that illustration was intended to show that you need not burn down your house to get something to eat. "Your Heavenly Father knoweth that ye have need of all these things." This is a message which our people needed to hear, but evidently they did not hear it that day. When a lad and his grandmother both forget such a sermon, but remember such an illustration, the preacher is not successfully seeking first the Kingdom of God.

Such a failure is often due, not to the unfitness of the illustration, but to the bungling way in which it is introduced. Jesus talked about God in terms of the mother hen and her brood, but without letting the mother hen obscure the vision of God. Watkinson could use that Dissertation upon Roast Pig to throw light upon an unfamiliar fact, but without letting his illustration outshine his sermon. He would not sound a trumpet before him when about to cast a new and pleasing light upon our pathway, but he would quietly prepare the way for his coming reference to literature or science, and then he would take us on with him towards his goal.

This English divine is not our most helpful preacher, but he is master of almost every preaching art, and he is especially gifted in handling illustrations. His method is first to state the truth which he wishes us to see, or the duty which he wishes

us to perform, and then by an illustration he shows how this principle works in daily life. He never apologizes, and he never calls our attention to what he is doing, but he does it so well that we never see how. By using the fewest, the clearest, the simplest words possible, he opens up his new window, and lets the sunlight pour into our souls.

The value of an illustration, as of a witticism, depends much upon its brevity, but it may be too brief. John Watson suggests that in speaking to persons of limited culture, and to children, one ought to go more fully into detail. For the success of an illustration usually depends upon its appeal to the heart. Study the picture words of Jesus, or even of Bushnell, and note how they speak to your heart. Note how a master preacher cultivates a wholesome variety; how he seldom says exactly what you expect; how he keeps you in suspense until his tale is told. But remember that the value of such methods, after all, depends upon whether they help you or not in making the final impression which you desire.

How Many Illustrations to Use.

Use as many as you need, and no more. There are two extremes: the modern extreme is to tie together an assorted collection of anecdotes, with only a tiny thread of thought to bind them together, like beads on a string; and then to call the thing a sermon. The older extreme was to try to banish from the sermon all things human, in the hope of making it heavenly, in the sense of the scoffer who said that preaching is using heavenly words with no earthly meaning. But between these two extremes is the method of the preacher who first decides what he wishes to accomplish, and then uses whatever materials will help him to attain his end. The present tendency, at any rate, is to use more illustrations than the fathers used.

Let the sermon seek its own illustrations, and determine the number. Be careful not to explain the obvious. If your message is clear and interesting, why attempt to make it so by

superfluous adornment? If it is already accepted by your hearers, why attempt to win their assent by indirection? But if a certain truth calls for more light, and if yonder duty is scarcely accepted, then you have a fascinating opportunity to throw upon the point in question all of the light and beauty that earth and sky afford. This is no small element in the romance of preaching.

As a general rule, with certain exceptions, you will employ only one illustration at a time, and that the best. As the lawyer said when he was congratulated upon freeing his client by means of a skilful alibi, "Yes, it was the best of all that were suggested to me." However it be in law, it is the rule in preaching that one illustration should not follow hard upon the heels of another. First state the truth in question, or explain the duty, adding an illustration, if need be, to fix it in mind and heart; then go on to something else. First drive your nail, clinch it well, but only once, and then drive another nail. "As nails well fastened are the words of the masters of assemblies."

Now and again you will employ a single dominant illustration to impress upon heart and life the entire message of the hour, being careful to keep your illustration secondary to your main purpose. If you are preaching from Matt. 28:20b, "Lo, I am with you all the days," your theme may be, "The Every-Day Jesus," and your crowning illustration may be from the life of David Livingstone in the heart of Africa, drawing from this verse the comfort and strength to support him in the long way which he was treading alone. Or if you are preaching from II Cor. 12:9, "Divine Power for Human Needs," you may tell how Spurgeon found here the way to escape from blackest despair. The best illustration, in brief, is the one which helps you to fasten in every mind and heart the message of the hour.

Where to Find Such Illustrations.

With many of us the question is not,—how many illustrations shall we use, or which one of two shall we prefer? It is rather this,—where shall we find even one? We should use more illustrations than we do, ofttimes many more, if only we knew where to find them. Perhaps the poverty of our resources in the study explains our habit in the pulpit of indulging in personalities. In a public gathering, especially if it be formal, a gentleman never needlessly drags his wife and children into the light, and he is as careful of the feelings of other women and children as he is of his own. Sometimes we wonder why we receive so few pastoral confidences; perhaps it is because our friends fear that the yearnings of their hearts will quickly be exposed to public view from the pulpit. As the old Scotch woman said to John McNeill, when she lay a-dying, "Dinna ye mak me an anecdote!" And he did not, until after she was dead.

Where then can a preacher who is also a gentleman find his illustrations, as many as he needs, and suitable? Let him turn to his Bible. Phillips Brooks says that we ought to use the Old Testament to throw light upon the New, because the two have an intimate connection. Thus we should be reviving popular love for the Bible; and we should not be starting all sorts of cross currents of thought and feeling, as we do with our frequent references to contemporary men and women, however worthy. Brooks says that we might almost as well build our houses out of green timbers, which will sprout and begin to grow. For such reasons the best preachers draw their illustrations largely from the Bible.

People who love the Bible never grow weary of learning something new about Joseph and Daniel, and people who do not know the Bible ought to expect something religious when they come to church. They can get everything save religion somewhere else, and when they come to church they ought to hear about truth and duty in religious terms. They will understand the forgiveness of sins when they see the paralytic

whom Jesus healed, and the forgiveness of wrongs when they learn about Joseph's treatment of his brethren. They will be more interested in the sins which crucified Jesus when they learn about the similar sins which sent Joseph into Egypt. And as the years go by they will grow in their love for the Christ of the Bible.

The hymn book, also, is a storehouse of illustrations. As Dr. Breed says in his good book, "The History of Hymns and Hymn Tunes," a real hymn must be scriptural, both in sentiment and in expression. In preaching from any familiar passage, therefore, why not look for the hymns which have been quarried from this rock? "Nearer, My God, to Thee," "Guide Me, O Thou Great Jehovah," "Abide With Me," "Tarry With Me, O My Saviour"—who does not recognize the basic Scriptures? Why not use these hymns to illustrate these passages? Would not this sort of preaching tend also to heighten the value of these hymns in the service of praise?

Missionary biography is another field abounding in living illustrations. In fact, this is often the best way to preach Missions. When I entered my first pastorate I determined to prepare a missionary sermon once a month, and I did so for half a year, but now I am striving to preach Missions every Lord's Day; to give Missions in the Church the place that salt has in the sea. Needless to say, I fail, in large measure, but still I am striving to saturate my sermons with the spirit of Missions by using missionary illustrations, whether I am preaching upon the Deity of Jesus or the Parable of the Good Samaritan.

Is the gospel still the power of God unto salvation? Let the recent history of Honolulu and of Elat give answer, not in shadowy outlines, but in living men and women. What is forgiveness of wrongs? Look back upon Bakumba in Montreat, and tell how she came to be there. Read the biographies of Chalmers and Mackay, of Judson and Mackenzie, of Mary Slessor and Christina Forsyth, of the growing host of heroes and heroines; use their experiences to throw light upon many a misunderstood truth, such as total depravity, and many a

neglected privilege, such as sacrificial giving, and you will find a new power and a new joy in your preaching.

Here is a missionary illustration for your next sermon on Prayer. The Christian Science Monitor in October devoted a special article to Mary Slessor, and the memorial window recently unveiled in her honor in the Dundee Art Gallery. This article quotes the following from a letter written by her to an old friend in Dundee, for inclusion in his book, "Our Faithful God: Answers to Prayer."

"My life is one long, daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service—I can testify with a full and often wonder-stricken awe that I believe God answers prayer. I have proved during long decades, while alone, so far as man's help and presence are concerned, that God answers prayer."

Turning now to other fields, each man must follow his own bent. Watkinson makes large use of science. Some of us are more at home in fiction, but we must be careful not to refer often to books unfit for growing boys and girls to read. Why do we give so much free publicity to mud and slime, such as Main Street and The Inside of the Cup? Why do we not rather encourage our young folk to read Dickens and Scott, Hawthorne and George Eliot? In Adam Bede, for example, we find an amazing wealth of illustrative material, and even more in "Scenes of Clerical Life."

Here again we must beware lest our illustrations call attention to themselves. A pastor visiting in a home where the daughter is a college graduate, found her reading The Heart of Midlothian, his favorite among the tales of Scott. He was pleased when she told him that she had determined to read up in English literature in order to follow him better in his preaching. But as the days went by he began to wonder why he did not find his people reading the Bible, in order to follow him in his preaching. And so he began to make a more

sparing use of literary allusions, while turning more often to the Bible. Is not the term "a literary preacher," after all, a misnomer?

Books of history, especially the history of the Church, afford the wise preacher many a feathered arrow. Biography is even better, because the facts about well known men and women are clear and interesting to the average man. Fortunately for us, the best books written of late are in this field. The most telling illustration of the sort of home life which should surround the growing boy came to me from the brief Memoirs of the late Dr. Jacob Henry Smith. The biographies of Thornwell and Palmer, of Hoge and Dabney, not to speak of Broadus and others, should be well known to every man who preaches in the Presbyterian Church, U. S. For example, the influence of Thornwell over his students shows something of the meaning of personality, human and divine.

A man's biographical interests should not be merely local. Every pastor should know Phillips Brooks and Henry Drummond, Queen Victoria and Helen Keller, Walter H. Page and Edward Bok. In preaching about God, one may turn to the experience of Helen Keller when Phillips Brooks told her about the Heavenly Father, and she replied that she always had known there was such a Person, but that she had never known what to call Him. Or if one is preaching about the inner satisfactions of Christian faith and hope, one may turn to those brilliant, melancholy confessions, "The Education of Henry Adams," or to the recently issued Letters of Franklin K. Lane.

The memoirs of Henry Morgenthau, "All in a Life-Time," contain two notable tributes to the value of Missions. Mr. Morgenthau was our Ambassador to Turkey under President Wilson, and what he says about our mission work is all the more remarkable because he is not a Christian, but a Hebrew, and because he frankly confesses that prior to 1913, when he began to be familiar with the facts, he attached small importance to Christian Missions. Mr. Taft has made a similar

confession about his change of opinion after he saw what the Christian Church is doing in the Philippines.

Time would fail me even to name the other fields in which the busy pastor may find his illustrations, but apart from the Bible, the best of them all is the home parish. The worthy pastor is a good listener, and a still better seer. If he lives in the country, he loves to talk about God in terms of the flowers and the birds, as Jesus did. And even if he dwells in the city, he finds that many of his people were born in the country, and that nearly all of them love the green earth and the open sky. So he helps them by speaking of the common things that round them lie, by pointing out the unfamiliar aspects of the most familiar things; by finding tongues in trees, sermons in stones, books in the running brooks, and good in everything.

Many a pastor, however, is like Paul, a city man, who drew his illustrations almost wholly from city life. He talked of the athletic games and of the court room, of the temple and of other city buildings. And so will you make much of what the artists style local color. In a certain city the best piece of architecture is the Public Library, which bears across its portals this inscription, "My treasures are within." The most prominent statue on the State House Grounds shows the massive figures of the greatest sons of the State, and bending over them is a symbolic figure, with an inscription, "These are my jewels." In preaching on the theme, "What Are You Laying Up for Your Children?" (II Cor. 12:14d), a local pastor turned to these inscriptions for his local color, saying that, under God, the welfare of the State rests not in the hands of her dead heroes, but of her boys and girls; and that, under God, our hope for building a better world is in making better men and women.

How to Find Illustrations Quickly.

When a man comes to Saturday noon and sits staring blankly at two uninteresting sermons, what can he do? If he were

a genius, he might do what a genius does, and if he were a fool, he might strive to do it anyway, but since he is a two-talent man, he knows that he could find illustrations more easily if he understood exactly what to illustrate. And so he wishes that he had begun his preparations early in the week and long before. If he has been doing God's will with his time, he quietly trusts God to increase the light of the tiniest candle, but he learns anew that ordinarily time is of the essence of his contract in preaching. God gives him time to prepare his sermons; his people give him time; and he should give himself time. What else is his time for?

But this is not the whole difficulty. Some of us have wasted many weary hours, filled with worry and fear, while vainly searching for ways to open up windows into dark corners of our sermons, and we have resolved to accumulate such materials at our leisure, however laboriously. So we have resorted to our scissors and envelopes, with all sorts of patent indexes, only to discover at last that weary builders lose their pains. As Dr. Kelman says, the longer a man preaches the less he relies upon that sort of thing, because it takes too much time, it is sheer drudgery, and it is too mechanical. Doubtless he would say that it is better to learn where to look for illustrations when you need them, and then to pluck them fresh from the garden, while the dew is still gleaming.

The best way, perhaps, is to let your illustrations find you; to begin working upon your sermon long before you expect to preach it, and then to let it grow in peace, while you are busy about other things. In your parish work, and in your reading, whenever you find anything which belongs in this corner of your garden, transplant it and let it grow, until at last you have growing there so many things of beauty, large and small, that you must begin to select those which you can use, leaving the others for a rainy day. You will greatly enjoy the results of this kind of horticulture, and so will your people.

I might go on with suggestions more or less practical, but I have written enough to remind you that no one else can tell

you how to preach, or even how to use illustrations. Only the Spirit of God can do that. Perhaps I ought to confess that for years I have been increasingly conscious of my own limitations here, and if any of you are disheartened by reason of the ideals which I have been setting up, I am your sympathetic friend, because of the things which I have suffered in my quest for the better way. But I am learning, I trust, that all such gifts are from above, and that they are given freely to those who will use them for the glory of God. The Spirit of God is waiting to guide you and me into the vision of the light and the truth that we ought to see and to love, that we may become more and more like the Lord Jesus, Who in the days of His flesh was the Ideal Preacher.

EVERY MINISTER A SPECIALIST.

By The Rev. Cecil V. Crabb,
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What special line of study shall the active minister of today pursue? This is a question that sooner or later has addressed itself to every pastor after his seminary days. I hasten to answer that first and foremost every preacher should be a specialist in the text of his Bible, preferably in the original languages, but at least in the English versions. Every pastor owes it to his God and to his calling to make the Bible itself the first among his studies. But in addition to this, I firmly believe that every minister should be a specialist, more or less, in some line of theological science, that he should approach the study of the Bible from some special angle of research. I am convinced that the preacher can preach in a more stimulating, suggestive manner, and can propound the Word with more of an air of authority if he is conscious that in some degree he has mastered a special line of religious investigation. I am aware that many ministers are fond of sipping lightly at a dozen fountains of knowledge—literature, history, astronomy, sociology, economics, politics, social service, etc. But I do not believe that such a diversity of study conduces to an air of finality and authority in a man's preaching. If I go to a doctor for a medical examination, I am not much convinced, if I am told that his supreme specialty is Robert Browning. What I want to know is this: is he a specialist in his given line, diagnosis? I hold that in like manner the world expects the minister to be a specialist not in Tennyson nor Wadsworth nor Botany—but in religion. Now the purpose of this article is to suggest that the psychology of religion is a most helpful, stimulating study for every active pastor of today. I will try to establish this position under two heads.

In the first place, the minister of today is in need of the knowledge, both practical and theoretical, that comes from a

judicious study of the psychology of religion. The minister is dealing with the human soul, or ego, and he is dealing with it in its most vital, sensitive relationship, its attitude toward God. Surely, then, he should know something of the nature of that soul, and of the laws that govern its operation. What would the world think of a doctor who tried to practice medicine without a knowledge of anatomy? But such is the position of the minister who knows nothing of the nature or laws of the very soul that through the work of the Spirit he is trying to redeem. Now, most of these needed facts can be discovered through a study of a sane, sound psychology of religion. I want to make it clear that I do not believe that a minister, going off after some passing psychological fad or fancy, should endeavor to be a psycho-analyst, or a practitioner of auto-suggestion, or to open a clinic for neurotics. I mean that the pastor in a sane, common sense manner should study a sound psychology of religion, and should apply the laws gleaned there both to his preaching and to his personal work with human souls. I hold that a judicious study of this kind will make him more efficient both as a preacher and as a pastor.

Then, in the next place, the study of the psychology of religion will greatly stimulate his intellectual life, and tend to make his preaching of the Word more suggestive. The position of the minister today is radically different from what it was seventy-five years ago. Then, in every community, he was considered an authority on all questions. Most of the knowledge of history, psychology, philosophy, literature, as well as theology that existed in the community, was bottled up in the minister's head. His ipse dixit was final on all such subjects. But this condition has been changed. Today there are people in the pew who know more about these subjects than the preacher. Thanks to the wide diffusion of knowledge, the minister of today faces an audience that is acquainted with the latest views along the lines of psychology, philosophy, and even theology. This constitutes a distinct challenge to the intellectual life of the present-day preacher. No second-hand, superficial thinking will hold the attention of the

average American audience. I once heard Dr. Frances L. Patton say that the minister of today need have no fears that he would utter truths so lofty that they would pass over the heads of the average audience. As preachers let us give to our people the most profound, stimulating thoughts that we possess. The very best in modern thought is none too good to go into the modern sermon. Now I claim that a study of the psychology as well as of the philosophy of religion will do much to stimulate and deepen the thinking of the minister. There he will find the most profound thoughts of the ages. There he will be put into a position to deal accurately and intelligently with the psychologic and philosophic doubts that he will meet in the pew.

One great danger to the orthodox minister is that he will receive in a second-hand sort of manner the authoritative deliverances from the past, will not think out his own religious positions, and as a result will land in the arid desert of scholasticism. That is the reason why liberal thinkers today are often more stimulating and suggestive than the orthodox ones. They have thought out religious questions for themselves, even if their thinking has landed them in the strange land of heresy. Now I do not hold that a man should stray into the strange land of liberalism, even for the sake of the few nuggets of bizarre, novel truths that he may pick up by the way. The question resolves itself into this: how can a minister be orthodox and yet be stimulating in his thinking and preaching? I think that is perfectly possible. And it is possible through a first-hand study of the great religious problems. Do not be a second-hand thinker. Go back to the original sources. The advantage of a study of the psychology of religion is that the student is going back not only to the original problems of his being and of its laws, but also to the very fundamentals of religion. Of course there are other studies that are stimulating to real thinking. But in the psychology of religion the minister is grappling with the most fundamental problems of the soul and of her laws. I think that any preacher of today will find in such a study a wonderful stimulus to his thought.

In the second place, the preacher should be interested in the study because the psychology of religion today needs the minister. In the development of this field we have witnessed one of the greatest anomalies of modern thought. The men who have largely specialized in it, like William James, Leuba, Starbuck, Ames and James Bissett Pratt, while they may have been specialists in philosophy or in abnormal or physiological psychology, yet professedly, they have had little sympathy with evangelical religion. Is it scientific that men should develop the psychology of religion who have little sympathy with real religion? What would the world think of a man who set out to write a psychology of education or of art, who knew nothing of these subjects, and had little sympathy with them? The thinking world would brand such a course as woefully unscientific. Yet this is largely the very situation that has arisen in the psychology of religion. The idea seems to prevail that a man may leave his own chosen field of sociology, education, or philosophy, enter this new field, and develop his own weird and whimsical opinions. This situation should be corrected. It can be corrected by more of our ministers entering the field of the psychology of religion. What they lack in technical knowledge of hysteria and abnormal psychology, they will more than make up for in their knowledge of real religion and of the Word of God.

The psychology of religion today needs the work of the minister because of the tendency to interpret all of the phenomena of the soul in terms of the abnormal. Fads and fancies rule supreme in the sphere of psychology today. As the author says in his recent book, "Psychology's Challenge to Christianity," this is the day of the specialist. Now there is grave danger in the very specialization of psychology. We have lost the wide, coherent viewpoint of the old psychology. The science has become largely divorced from philosophy and religion, and it is paying the penalty in being too technical, too one-sided, and too much inclined to run off at a tangent after each passing theory. It is laboring under the peril of exaggerated emphases. Some specialist will make a startling dis-

covery that explains certain data in his own narrow field, and in his enthusiasm for his new theory he proclaims that all past explanations in the field are erroneous and that his pet doctrine will amply interpret all of the phenomena of the soul. In recent years we have one example after another of the attempt to interpret the normal phenomena of life in terms of the abnormal and the fantastic. Sigmund Freud has claimed that the power of the sex instinct as it is repressed in the great unconscious mind will explain the life of the soul. Carl Jung has advanced the idea that the Collective Unconscious Mind of the race is the key to the solution of man's psychic life. James Oppenheim holds that the Unconscious Mind of man is the kingdom of God within him. Felix Adler contends that the feeling of inferiority in man leads to the development of an inferiority complex, and that this by the law of compensation leads to the development of the "will to power." Emile Coué holds that auto-suggestion is the great key to man's life. Such are some of the more recent strange attempts that have been made to interpret the soul-life of man.

Now it must be evident to all that some corrective is needed for this poorly balanced, one-sided, fantastic interpretation of psychology. The remedy is to be found in a wide, coherent, common sense view of the truth about man's soul, and its laws. It is in the Bible that we find such a view. The Word of God is the enemy of all warped, one-sided, distorted views of the truth. It presents the truth in all of its entirety and fulness. Jesus was the one Character that saw life as a completed whole, free from bias or distortion. It is sin that blinds men's eyes and gives them the narrow, warped, twisted view of the truth. Jesus, who knew no sin that blights or distorts the vision, who came right from the bosom of the Father, possessed that perfect intuition of the truth that enabled Him to speak infallibly not only about the things of God, but also about the soul of man and its laws. Let the minister bring to the world what Jesus had to say about human personality and its laws. The Bible says that He knew what was in man, and that is vastly more than can be said about most of our ultra specialists in

abnormal, animal and sexual psychology. What the psychology of religion needs today, and needs badly, is some authoritative deliverance about the soul of man and its laws. This missing note of authority and finality the minister, and the minister alone, can supply.

Then the psychology of religion needs the voice of the minister, because the study has fallen largely under the domination of materialism. The new psychology is the child of naturalistic evolution. This is the final court of appeal for the study. Modern psychology has largely done away with the doctrine of the soul or personality of man. The modern Behaviorists claim that the science should be absolutely empirical, and should not be concerned with some shadowy, scholastic doctrine of the soul, but purely with behavior in man and the animals. Modern psychology of religion has no valid doctrine of personality. Man needs no mysterious guiding influence from the soul, but his psychic life is entirely determined by the three-fold, mechanical process of outward stimulus, inward nervous adjustment and motor response. Man is a creature of the instinct which he has inherited through his unconscious mind from the animals, and which the censor, or modern custom, tends to hold back. The sex, the self and the herd instincts as these play and inter-play in his life are responsible for all of his mental activity. From this conflict of instincts there has developed the complex, which is only a network of associations with a common emotional coloring. This complex largely takes the place of the soul of man, and is the determinative factor in man's psychic life. We hear of various complexes—the ego, the inferiority, the sex, the persecution, the mother, the father and ad infinitum. Such in brief compass is the position of the modern psychologist of religion.

How shall we destroy this reign of materialism in the psychology of religion? I firmly believe that the task devolves upon the minister who shall speak with authority from the Word of God. It is for him to proclaim in clarion tones from the Word that man is not a creature of the dust, that his soul is not the product of animal instincts, but that he is a creature

made in the image of God. The one doctrine that the modern psychology of religion needs above all others is the grand truth enunciated in Genesis 1:27, "So God created man in His own image, in the image of God created He him; male and female created He them." That is the final answer to modern materialism in the psychology of religion. The minister needs to enter with boldness this special field to rescue the science from the ravages of the materialist and the ultra-specialist. He needs to insist with no air of apology but with the firmest convictions that the facts of religion, yea, of evangelical religion, need to be taken into account in the construction of a sound psychology of religion. He should brand as wholly unscientific the attempt to construct a psychology of religion by leaving out of account the whole segments of truth that are found in orthodox religion. He should hold fast to the truth that no valid psychology of religion can be written that does not take into account all of the facts in orthodox religion, and especially the grand truth that man is created in the divine image. These missing notes in the modern psychology of religion the minister of the gospel is amply able to supply.

For the above reasons I appeal to the minister to take up this study. In the first place, the minister needs the psychology of religion; and in the second, the psychology of religion needs the minister. Many lines of special study are barred to the minister because he has not the adequate library facilities for proper research nor the time for suitable investigation. But in a study of the psychology of religion the busy pastor has living patients before him every day. His parish may be his clinic. For some reasons the busy pastor, because he is dealing with the human soul from every conceivable angle, has a better opportunity to study the subject than does the theological professor. He is immersed right in the stream of busy life, and can come more nearly getting the true perspective than can those who have retired somewhat from active contact with men. I claim that for these reasons the psychology of religion is the one sphere in which the active pastor can really be a specialist.

Today there is a crisis in the religious world. The battle is on between the old faith and modern liberalism. It is naturalism versus supernaturalism. It is Augustine against Pelagius. Now the first skirmish of this great struggle takes place right within the lines of the psychology of religion. Surely the active minister should know something of the very field in which the battle begins. During the crisis in Britain in the sixteenth century, when the Armada of Philip of Spain swept up the English channel to destroy Protestant England, it was agreed by the hardy defenders that whenever the enemy approached any part of the shores that huge bonfires should signal forth the call for reinforcements. Today as I look out into the theological world I see on a dozen shores signal fires that proclaim in clarion tones, "The enemy to the faith is attacking. Send us reinforcements. Send us men who are not only on fire for the old gospel, but who are so trained that they can render efficient service in its defense and propagation."

UNITY IN CHRIST

"*. . . to sum up all things in Christ.*"—Epn. 1:10, A. R. V.

OUTLINE STUDY OF THE EPISTLE TO THE EPHESIANS

BY THE REV. EUGENE C. CALDWELL, D. D., LL. D.,
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GENERAL INTRODUCTION.

1. *Greatness of Ephesians.*

"The Epistle to the Ephesians is the divinest composition of man," declared Coleridge.[1] Dean Farrar says: "It is the most sublime, the most profound, the most advanced and final utterance of St. Paul's gospel to the Gentiles."[2] Luther loved *Galatians* best, and Melanchthon loved *Romans*; but the clear-sighted, logical Calvin maintained that in *Ephesians* Paul is at his best and greatest. *Ephesians,* says Dean Robinson,[3] is the "one supreme exposition of the great doctrine of his [Paul's] life, the doctrine of the unity of mankind in Christ and of the purpose of God for the world through the Church. It is his final conception of the meaning and aim of the Christian revelation." Once more we quote the eloquent Dean Farrar: "In the depth of its theology, in the loftiness of its morals, in the way in which the simplest moral truths are based upon the profoundest religious doctrines, the Epistle [to the Ephesians] is unparalleled. In it you see Paul the theologian and Paul the man at their greatest and their best."[4] "As to utterance and lofty eloquence, there is no composition known to man, in the Bible or out of it, containing more ennobling doc-

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[1] *Table Talk*, S. T. Coleridge—English poet, philosopher and literary critic, 1772-1834.

[2] *Messages of the Books*, F. W. Farrar, p. 328.

[3] Commentary, *St. Paul's Epistle to the Ephesians.* J. Armitage Robinson, p. 10.

[4] F. W. Farrar, *ibid*, p. 334.

trines and moralities, more earnestness, variety and sublimity, than the Epistle to the Ephesians."[5]

2. *A timely message.*

The supreme and sovereign truth of *Ephesians* is God's eternal purpose ultimately to gather together into one body all mankind in Jesus Christ through the instrumentality of the Church; and that truth was never more needed than today. Twenty years ago Dean Robinson declared: "The topic of the Epistle to the Ephesians is of pre-eminent interest in the present day. At no former period has there been so widespread recognition in all departments of human life of the need of combination and co-öperation: and never, perhaps, has more anxious thought been expended upon the problem of the ultimate destiny of mankind. Whilst it is true that always and everywhere questions have been asked about the future, yet it is not too much to say that we, who have begun to feel after the truth of a corporate life as higher than an individual life, are more eager than any past generation has been to learn, and perhaps more capable of learning, what is the goal for which man as a whole is making, or, in other words, what is God's purpose for the human race."[6] Those words are tenfold more true today. Nicholas Murray Butler, President of Columbia University, declares that no durable peace can be secured till there comes into existence an "international mind." which he defines as "nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regard the several nations of the civilized world as friendly and cooperating equals in aiding the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world."[7] In *Ephesians* Paul points out that an "international mind" and the consequent peace are to come only as a result

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[5]*Lectures on the Epistle to the Ephesians*, William Graham, p. 11.
[6]J. Armitage Robinson, *ibid*, p. 14.
[7]Cosmos, *The Basis of Durable Peace.*

of a divine act of creation that gives man a new heart and spirit. "That He might create in Himself one new man, so making peace" (Eph. 2:15). The world needs a new man. "What we need is a power that can change the nature of the wicked human heart and remove the impotence of the human will," said Sir W. Robertson Nicoll, late editor of the *British Weekly*. In his first pronouncement since his long illness, Woodrow Wilson said: "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and by being made free and happy by the practices which spring out of that Spirit." In one of his last addresses President Harding declared that the only hope of the world was to be found in men who possessed the spirit and obeyed the teachings of Jesus Christ. What these men are saying now Paul said long ago in his matchless Epistle to the Ephesians.

3. *Helpful books on Ephesians.*

For the preacher perhaps the most stimulating and suggestive commentary is *St. Paul's Epistle to the Ephesians,* by J. A. Robinson, D. D., Macmillan Co., N. Y., 1904: two editions; one for the student who knows Greek, the other for students without knowledge of Greek. For the Sunday-school teacher and general Christian worker there is nothing better than the deeply spiritual and at the same time scholarly commentary by H. C. G. Moule, in the Cambridge Bible for Schools and Colleges, Macmillan Co., N. Y. 1902. *Lectures on the Epistle to the Ephesians,* by William Graham, Presbyterian Board of Publication, Philadelphia, 1883—deeply spiritual and based on thoroughly textual exposition. *Christ and His Seed Central to All Things,* a series of expository lectures on the Epistle to the Ephesians, by John Pulsford; Hamilton, Adams & Co., London, 1872—very striking, original and suggestive. Charles Hodge, Commentary on *Ephesians,* Doran Co., N. Y., 1856—analytical and doctrinal. Cambridge Greek Testament on *Ephesians,* by J. O. F. Murray, Macmillan Co., N. Y., 1914—concise, scholarly, stimulating. Very valuable for the

general Bible student is the little commentary on *Ephesians.* by J. S. Candlish in the Handbooks for Bible classes and private students, Scribner's Sons, N. Y., 1901. Commentary on *Ephesians,* by J. MacPherson, Scribner's Sons, 1892—full, clear, suggestive, a model of accurate exposition. We call special attention of preachers to *Pauline Epistles, Introductory and Expository Studies,* by R. D. Shaw, Scribner's Sons, 1904. Every preacher should have this book. G. G. Findlay, on *Ephesians* in the Expositor's Bible, Doran Co., N. Y.—a warm and glowing exposition.

4. *Author, date, and place of composition.*

The Epistle itself claims to be the work of Paul (1:1; 3:1), and there is no good reason to deny this claim. A few modern scholars have insisted that Paul is not the author, but a growing consensus of opinion accepts the Pauline authorship. From 100 A. D. onward the testimony of the early Church to the Pauline authorship is abundant and constant. Paul was a prisoner in Rome for the first time in 60-62 A. D.[8] Again he was a prisoner there in 67 A. D.[9] *Ephesians* was probably written from Rome near the close of his first imprisonment in 62 A. D. About the same time he wrote *Colossians, Philippians* and *Philemon.* These four immortal letters—*Ephesians, Colossians, Philippians* and *Philemon*—are consequently known as the "prison" epistles. Second Timothy is also a "prison" epistle, as it was written about 67 A. D., during Paul's second Roman imprisonment, close to the time of his martyrdom.[10]

5. *The occasion and purpose.*

There is no definite reference in the Epistle to the historical occasion that called it forth, and no explicit reference to its purpose. The theme of the Epistle, as will be presently shown,

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[8]Acc. to Pauline Chronology as given in David Smith, *Life and Letters of St. Paul,* p. 659.

[9]*Ibid,* p. 660.

[10]*Ibid,* p. 660.

is the ultimate unity of mankind in Jesus Christ through the instrumentality of the Church. The Church of 62 A. D. was in great danger of being split into the two factions of Jewish and Gentile Christianity. The purpose of the Epistle was to prevent this split, preserve the unity of the Church, and reveal God's purpose for mankind through the Church. It is Paul's last appeal for a united Christendom in which both Jew and Gentile shall stand together as brothers in Christ Jesus on the sole basis of faith. That this is the purpose and occasion will, we believe, be shown in the next topic.

6. *Paul's preparation for writing Ephesians.*

Paul, we believe, was inspired of God to write this Epistle; but we also believe that God prepared him by His Spirit and Providence for the writing. A review of Paul's life will show that God had been preparing His servant for this supreme effort to set forth the Divine plan for the race through the Church. The Epistle to the *Ephesians* is the climax and pinnacle of Paul's master passion for a united universal Church, co-extensive with mankind. Let us note briefly some of the steps along which God led Paul in preparing him to write this Epistle.

(a) *Stephen's speech* (Acts, chap. 7), 33 A. D.[11] Stephen declared that no particular land, shrine, condition of life, outward ordinance, nor people has an exclusive claim to God's favor. His speech was a mighty appeal for the universality of the Gospel. Stephen himself may not have seen the full logical outcome of the truth which he so boldly proclaimed that memorable day, but the fact is, he released a doctrine which did not cease working until Christianity had broken the fetters of Judaism and proclaimed itself a free and universal faith. Stephen's startling doctrine must have amazed Saul of Tarsus and set him to thinking. It overturned much of the teaching Saul had learned in the school of the rabbis. Saul's conversion was the result, under God, of the speech and prayer of Stephen.

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[11]We follow the dating as given in David Smith, *ibid*, pp. 645 ff.

(b) *Appearance of the Risen Christ to Saul* (Acts, chap. 9). It is an interesting fact that the commission of the risen Christ to Saul was to preach the universal Gospel which Stephen had proclaimed. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel" (Acts 9:15). Paul's commission, as here stated, is two-fold: to the Gentiles and to the Jews. And Paul made one great purpose of his life to be the effort to bring Gentile and Jew into one body in Christ (cf. Rom. 11:13-14). He strove to the end to preserve the unity of Jewish and Gentile believer in Christ. Always and beyond others he is the apostle of unity.[12] Yet he never sacrificed truth in his effort to achieve unity. He says explicitly that he resisted the Judaizers in order "that the truth of the Gospel might continue" (Gal. 2:5).

(c) *Vision in the temple* (Acts 22:17-21). After his conversion and three years spent in Arabia, Paul returns to Jerusalem, and is inclined to make that city the place of his ministry. He feels that in the very place where he had persecuted the people of Jesus he ought to preach; that there his testimony would have the greatest effect. But Jesus, Who had other plans, commanded him: "Depart, for I will send thee forth far hence unto the Gentiles" (Acts 22:21).

(d) *Special work at Antioch* (Acts 11:19-26). Greek-speaking Jews of Cyprus and Cyrene came to Antioch in Syria and did what had never been done before—they preached the Gospel to pagans, and invited them into the Christian Church. Heretofore only "devout" Gentiles who had been in attendance upon the Jewish Synagogue had been thus invited. But now a new thing was done. And a great number of these pagans believed the Gospel and turned unto the Lord. When the Jerusalem Church learned of this new departure, they sent forth Barnabas to investigate the matter; who, when he had seen the clear manifestation of the Holy Spirit's work in the conversion of these pagans, exhorted them to "cleave unto the Lord." That is, he urged them to remain in the Church in

[12] J. A. Robinson, *Unity in Christ*, p. 285.

spite of the opposition of those Jewish Christians who were opposed to the admission of pagans. Barnabas had great difficulty in holding together the Jewish and Gentile elements in the church at Antioch. Now the point of interest for us is that he knew of a man able to handle that delicate situation. So he went forth to Tarsus to seek for Saul, and when he had found him he brought him unto Antioch, where he and Saul labored for a whole year with remarkable success. Thus, early in his career, Paul became the champion of the unity of the Church, in which both Jew and Gentile stand together on the same basis of faith in Jesus Christ.

(e) *Famine visit to Jerusalem and debate in regard to circumcision of Titus* (Acts 11:27-30; Gal. 2:1-10), A. D. 46. At the suggestion of Barnabas and Paul, the Christians at Antioch sent relief to the famine-stricken Jewish Christians at Jerusalem. Doubtless Paul's motive in taking this offering was two-fold—to relieve the distress caused by the famine and also to cement the ties of Christian love between the Gentile Christians of Antioch and the Jewish Christians of Jerusalem. This famine visit of Acts 11:27-30 is, perhaps, to be identified with the visit of Paul and Barnabas, accompanied by Titus, recorded in Galatians 2:1-10, when Paul refused to circumcise Titus, in order that, as he declares, the truth of the Gospel might continue with the Gentiles (Gal. 2:5). The final outcome of the debate was the agreement that Peter and his Jewish Christian helpers should continue the custom of circumcision among the Jewish believers, and that Paul should continue opening the doors of the Church to pagans on the sole condition of faith without circumcision. Here again Paul preserves the unity of the Church in which both Jew and Gentile believers are to form one body in Christ Jesus.

(f) *Conflict with Peter at Antioch* (Gal. 2:11-21), A. D. 50. Paul and Barnabas were called by the Holy Spirit to leave Antioch and go forth on the first missionary journey to carry the Gospel to the great Gentile world (Acts 13:1-3). And when they returned to Antioch at the close of this journey, the record says that they gathered the Church together and

rehearsed all things that God had done with them, "and that He had opened the door of faith unto the Gentiles" (Acts 14: 27). This report of Gentiles coming in doubtless resulted in a great revival at Antioch in which many more Gentiles were brought into the fold. The news spread to Jerusalem and the mother Church sent Peter to investigate the matter. He came and fellowshipped with these Gentile members, even going so far as to expose himself to the risk of violating the Old Testament food laws by eating with them at the meals in connection with the celebration of the Lord's Supper. But when certain Jewish Christians came from Jerusalem, claiming to be sent by James, Peter became afraid and no longer ate with the Gentiles. At the beginning of this affair Paul seems to have been absent from Antioch. When he returned this is what he found—the Jewish believers had withdrawn from the Gentile believers, and ate the common meal apart in a company to themselves and celebrated the Lord's Supper separately from the Gentile Church members. At once Paul saw that this conduct destroyed the unity of the Church and boldly took the position that if necessary to preserve the Church's unity the Old Testament food laws must be abandoned. Paul won the day, and once more saved the unity of the Church.

(g) *Letter to the Galatians,* A. D. 50. While at Antioch before starting on his second missionary journey, Paul hears that the Judaizing Christians have gone on into Galatia among the churches he had founded on his first missionary journey, and were insisting that the Galatian Christians be circumcised. Doubtless these Judaizers now giving trouble in Galatia were the same who had given trouble at Antioch. At once Paul writes his great letter to the Galatians, in which he sounds the trumpet call of Christian freedom—freedom of the Gentile believer from circumcision and the Old Testament ritual law. This letter seems to have silenced the Judaizers and preserved the unity of the Church.

(h) *Council at Jerusalem* (Acts 15:1-29), A. D. 50. Through the influence of Paul this Council decided to admit the Gentiles into the Church without circumcision. Had he failed

here, the Church would have been rent in twain; but thanks to Paul, the unity of the Church is once more preserved.

(i) *Letters to Corinth,* 54-55 A. D. When at Ephesus in the course of his third journey, Paul hears that the Corinthian Church is in peril of splitting into various factions. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:12). So Paul writes 1st and 2d Corinthians in an effort to keep the Church from breaking to pieces over the old Jew and Gentile question. -Here again he is the great champion of the unity of the Church.

(j) *Epistle to the Romans,* 56-57 A. D. While resting at Corinth for three months (Acts 20:3), Paul hears that his old enemies, the Judaizers, are causing divisions in the Church at Rome (Rom. 16:17-20). Accordingly, he writes the Epistle to the Romans, the main purpose of which is to show how Jew and Gentile can both stand together in one Church on the same platform of Justification by Faith.

(k) *Arrival at Rome,* A. D. 60. Paul finds that his enemies have been very active and bitter against him. The Judaizers at Rome are insisting that Gentile converts be circumcised in order to be saved. (Phil. 1:15-17; 3:2, 18, 19). The situation at Rome is so desperate that only three Jewish Christians side with Paul on the question of the admission of the Gentiles without circumcision. These three are Aristarchus, Mark and Justus (Col. 4:10-11). Thus at Rome in his prison Paul looks out upon the whole Church of his day and sees the great danger of its unity being destroyed. So he writes Ephesians as his last appeal for the unity of the Church. It is a circular letter addressed to all Christendom of his day. It is one of the noblest, sublimest, profoundest documents ever penned. It represents the climax of Paul's long struggle for the unity of the Church. It has a great message for us today.

7. *To whom written?*

We do not know to what Church the Epistle was primarily written, but it seems reasonably certain that it was not intend-

ed solely for the Church at Ephesus. The words "at Ephesus" in 1:1 are omitted by the two earliest and most authoritative Greek manuscripts of the New Testament, and are also absent from the still earlier manuscript which Origen used. The Epistle contains no personal allusions and greetings. It is hard to believe that Paul would have omitted all personal references in a letter to Ephesus, where he had labored for three years. Marcion in the second century called our *Ephesians* the Epistle to the Laodiceans. In Colossians 4:16 there is reference to an Epistle from Laodicea, and some think that this Laodicean Epistle is none other than our *Ephesians*. Others take the view that what we know as the *Epistle to the Ephesians* was written to the Church at Hierapolis. The best view is that *Ephesians* is a circular letter addressed to all the churches of the Empire.[13] The address was left blank in the original draft, and the destination was entered in each copy. This view agrees with the character of general discussion and the absence of all personal allusions.

8. *Theme.*

As the word "freedom" contains the distinctive message of *Galatians,* and the word "righteousness" contains the distinctive message of *Romans;* so the word "unity" sums up that which is distinctive to the Epistle to the Ephesians. The word "unity" is found in the New Testament only in this Epistle (4:3, 13). The word "one" occurs eight times (2:14, 15, 16, 18; 4:4, 5, 6; 5:31). The word "all" occurs fifty-one times. The Church is not only one, it is also universal; it reaches out over all races, over all barriers and divisions of mankind. "Here for the first time," declares Hort, "we hear Christians throughout the world described as together making up a single ecclesia, a single assembly of God, or Church." "What is characteristic of *Ephesians* is the vision of the universal Church, the Church of all the nations and of all the ages, the body and bride of a risen and ascended Christ, an instrument for the

[13] J. E. Symes, *Evolution of N. T.*, p. 140.

expression of his mind and heart and for the working out of his eternal purposes, by bringing all men to a knowledge of the truth and faith in him."[14]

All believers are parts of one divine temple, are citizens of one city, are members of one family (2:19-22). There are some who maintain that in the New Testament there is a distinction between the Church and the Kingdom. The Church, they say, is the instrument or agency for bringing the Kingdom in; the Kingdom is the culmination of the Church. This distinction may hold in some parts of the New Testament, but not in *Ephesians*. Here the Kingdom idea and the Church idea are identical. The Kingdom and the Church, from Paul's viewpoint in *Ephesians,* are co-extensive with mankind. Overlook this point, and you miss that which is distinctive of the Epistle. Here Paul projects himself into the future, and thinks of that time when every person then alive on the earth will be a disciple of the Lord Jesus Christ. Then the Church, the body of Christ, will be complete, the fulness of Him, who is filling the universe totally with Himself (Eph. 1:23). Paul is here speaking of the perfected and completed Church, and his conception of the Church is identical with that of the Kingdom of God.

The theme of *Ephesians* is to be found by combining certain key expressions in the book. Let us notice these expressions. The first is the unique phrase, "in the heavenlies," which occurs no less than five times, and is found only in Ephesians (1:3, 20; 2:6; 3:10; 6:12). The phrase denotes not a locality, but a "supra-mundane, supra-sensual, eternal order," a spiritual realm that encases and surrounds our physical universe. *Ephesians* is the Epistle of "the heavenlies," "the Alps of the New Testament." The Apostle Paul in this Epistle climbs a lofty mountain peak and takes a view of the past, present and future, and running through them all, he sees the shining river of a divine purpose that is to be realized in Christ through the Church. *Ephesians* unrolls before us the divine

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[14]Camb. Gk. Test. on Eph., J. O. F. Murray, p. LVIII.

panorama of the ages. Paul takes his stand by the throne of God and looks down upon the events of human history. From that throne he gives a spiritual view of history. He gives us a glimpse of the eternal and world-wide purposes of God. "Ascending into these lofty regions, he views the Church in relation not to time, but to eternity; not to the nations of the world, but to the universe at large."

The second key expression is the word "mystery," which occurs six times in this brief Epistle. (1:9; 3:3, 4, 9; 6:19-20) The word is found twenty times in Paul, all told. He uses it sixteen times to express the thought of the universality of the Church, the incorporation of the Gentiles into the body of Christ, the union of both Jew and Gentile in one society. *Ephesians* is the Epistle of the "mystery." It uncovers the greatest, deepest and dearest secret that ever lay in the divine mind and heart, namely, the formation of the Church in the Jewish Messiah that is destined to be one and universal. *Ephesians* proclaims the supreme secret of God, the root philosophy of the universe.

A third key expression is the word translated "dispensation." It is found six times in Paul and three times in *Ephesians* alone. (1:10; 3:2, 9) In each instance Paul uses the word to denote the carrying into effect of a prior purpose. The word in *Ephesians* conveys the specific idea that the appearance of the Church in history is the carrying out into effect of a purpose that had forever been in the mind and heart of God.

Let us notice one other key expression. I refer to the word "purpose." It occurs only twice, but is employed both times in a very significant connection. In its first occurrence (1:11) Paul declares that the formation of the Church is one among the many purposes of God. In its second occurrence (3:11) the apostle advances to a profounder truth, namely, that the making of the Church is the central purpose of God in history. Note the expression, "the eternal purpose" (3:11); literally, the "purpose of the ages," which means the purpose running through the ages, the purpose that binds the ages into one

whole, the purpose that guides, controls, directs all events of history unto one final goal. All other purposes are made subservient to this supreme purpose, namely, the formation of the Church and the whole world is governed in the interest of this purpose.

Combining these key expressions—"in the heavenlies," "the mystery," "the dispensation" and "the purpose of the ages"—we obtain the sublime theme of the Epistle: The ultimate unity of mankind in Jesus Christ to be accomplished through the Church is the eternal central purpose of God, the one far off divine event to which the whole creation moves. Theme-texts are: 1:10, 23; 2:15; 3:11; 4:6; texts which will repay most careful study.

9. *Organic structure.*

The first verse of the fourth chapter supplies the key that unlocks the organic structure of the book. "I beseech you to walk worthily of the calling wherewith ye were called." (4:1) "The calling wherewith ye were called" refers to the first three chapters, where we have the eternal calling of the Church, or the unity of the Church from the standpoint of the ideal and call of God. "Walk worthily of the calling" refers to the last three chapters of the Epistle, where we have the "walk," or daily life of the Church, or the unity of the Church as realized in its life on earth. Thus the first verse of the fourth chapter is the link which binds together the two main parts of the Epistle and supplies also the respective themes of these two parts. But since in the special viewpoint of *Ephesians* the Church is ultimately to be co-extensive with mankind, a clearer statement of the two main divisions is: Ultimate Unity of Mankind Through the Church from the standpoint of the Divine Plan and Purpose (chaps. 1-3); and Ultimate Unity of Mankind Achieved by the Church on the Field of History (chaps. 4-6); or, The Ideal (chaps. 1-3) and Actual (chaps. 4-6) Unity of Mankind Through the Church.

Detailed Analysis.

Opening Salutation 1:1-2.

1. Writer: his personal name "Paul"; his official title "Apostle," which rests on the call of Christ and the will of God (1:1).

2. Readers: from the standpoint of God, "saints," i. e., set apart to the service of God; from their own standpoint, "faithful in Christ Jesus," i. e., steadfast because of Christ Jesus (1:1).

3. Greeting: two-fold substance—"grace" (fountain of all mercies) and "peace" (the crown of all blessings); two-fold source—God, the Father, and the Lord Jesus Christ.

Two note-worthy features in the opening salutation: (1) Paul associates no one with himself; contrast with *Phil., Col., Phile.* and others; (2) no one Church is addressed, but a blank is left, that each Church may find its own name inserted by the apostle's messenger.

I. *Ideal Unity of Mankind. Unity of Mankind in Jesus Christ through the instrumentality of the Church from the standpoint of God's eternal plan and purpose,* 1:3—3:21.

1. The unity of mankind was the objective which God had in mind when He originated the Church, 1:3—2:22.

That the statement just made is the theme of this section (1:3—2:22) will appear from a study of the key verses: 1: 10, 23; 2:13, 14, 15, 16. See J. A. Robinson's commentary.

(1) Origin of the Church in eternity, 1:3-23.

a. Every spiritual blessing, all in Christ and all purposed and planned by God in eternity, 1:3-14.

These blessings are fore-ordination, election, adoption, redemption, inheritance, sealing and final and complete redemption of God's own possession. These seven blessings sweep the whole gamut of God's loving and gracious purposes to mankind through the Church. Observe that the first two—fore-ordination and election—carry us back into the eternal past,

"before the foundation of the world," and that the last—final and complete redemption—sweeps forward into the eternal future; while the four blessings lying between the eternal past and the eternal future summarize God's merciful dealings with mankind through the Church in time. By tracing God's blessings back to a divine purpose in the eternal past the apostle presents the sublime conception of the origin of the Church in eternity. Verse 10 declares that the objective God had in mind in bestowing these blessings is the unity of mankind. "Unto a dispensation of the fulness of the times, to sum up all things in Christ." Literally, "to head up the universe in the Christ."

b. Paul prays that God may give to his readers power to appreciate, assimilate and impart to others these seven blessings, 1:15-3.2

He prays that they may know three things: God's calling in the past; God's inheritance in the future; and God's power in the present. It is God's power in the present which is the guarantee that His calling in the past will be realized in His inheritance in the future. God, who chose the Church in eternity, is able to carry it through time, and at last present it faultless before His throne, as the riches of the glory of His inheritance. In verse 23 Paul speaks of the Church as Christ's body, "the fulness of Him that filleth all in all." The Greek word translated "filleth" is a present participle, expressing gradual progress. Hence we may translate: "The Church, which is His body, the completion of Him who is gradually filling the universe totally." Christ's body will be complete when His Church becomes universal, when every soul then living will have been brought into it. Then the unity of mankind will be an accomplished fact.

(2) Origin of the Church in time, 2:1-22.

Just here the question arises, How is the Church to assume an objective existence in time? How is the Church to pass from its subjective existence in eternity in the mind and purpose of God to its objective existence in history? How does the Church pass from existence in posse to existence in esse? That question Paul answers in chapter 2.

a. The Church began on the field of history by God's creative power giving life to souls once dead in sin, 2:1-10. "Made us alive" (2:5) sums up 2:1-10.

(a) Condition of the soul before touched by God's creative power, 2:1-3. Spiritual death; slave to Satan and to its own corrupt affections; object of the wrath of God.

(b) The change wrought—Life, 2:4-6.

The author of this change is God; it is an act of His grace and love; accomplished by our union with Christ; and involves exaltation with Christ.

(c) God's purpose in this change—to make known His grace, 2:7-10.

Every saved soul is a monument of God's grace; for salvation in general is of grace; faith itself is a gift of grace; and all our good works are fruits of God's grace in our hearts. "Amazing grace!"

b. Consequent unity of the Church, 2:11-22. "One new man" (2:15) sums up 2:11-22.

If the account in 2:1-10 of the Church's beginning on the field of history be true, then it follows that the Church is a real unity, because it has been made out of the same raw material acted upon by the same outside power. Therefore, we expect Paul to take up next in order the subject of the unity of the Church in time. This he does in 2:11-22.

(a) Former disunion of mankind, 2:11-12.

Mankind once divided into two hostile camps—Jew and Gentile; and the Gentile is Christless, Churchless, Hopeless, Godless in the world.

(b) Present union and how effected, 2:13-18.

It is in Christ Jesus; it is by His blood, not His birth, life, teachings, miracles, example; His blood effects this union first by abolishing the law that separated the Jew from the Gentile, and then by reconciling both Jew and Gentile unto God.

(c) Consequences of this union, 2:19-22.

All believers, whether Jews or Gentiles, are citizens of one city; members of one family; parts of one temple.

2. The unity of mankind ultimately achieved by the Church

will be the supreme exhibition of "the manifold wisdom of God," 3:1-13.

To make known "the manifold wisdom of God" will be the mission of the completed and perfected Church. We are accustomed to say that the mission of the Church is to save the lost. And that is true. But Paul is here speaking of the mission of the Church after every lost soul that is to be saved has been saved. What is the Church to do when it is complete and perfect? Paul answers, "It is to be a living monument of 'the manifold wisdom of God.'" When at last the Church is complete, it will be absolutely universal; that is, it will have gathered together in one body all then living on the earth. Thus it will have consummated the unity of mankind. The very existence of such a Church, embracing in a real brotherhood all nations and individuals, will itself be the visible indisputable proof of "the manifold wisdom of God." The word "manifold" means literally the many colored, or very varied, wisdom of God. "The metaphor is taken from the intricate body of an embroidered pattern," and the supreme manifestation of God's manifold wisdom will be seen in His bringing together in one loving fellowship all the nations and individuals of our earth.

(1) The formation of one universal Church is the secret of the ages, 3:1-6.

(2) To make known this secret was Paul's special life work 3:7-9.

(3) The mission of the completed and perfected Church is to make known "the manifold wisdom of God," 3:10-13.

Closing Prayer, 3:14-21.

This prayer closes the first main division of the Epistle—chap. 1-3.

Paul prays that his readers may be strong, enlightened and loving, to the end that they may be able to appreciate, at least to some extent, the eternal purpose of God to accomplish the unity of mankind through the instrumentality of the Church.

Note the vast sweep of the petitions in this prayer: (a) An inward strength (3:16); (b) indwelling of Christ in the heart (3:17); (c) firm establishment of love in the life (3:17); (d) apprehension of the full measure of the Divine purpose to accomplish the unity of mankind through the Church—"the breadth, length, height and depth" (3:18); (e) appreciation of the infinitude of Christ's love in the creation of the Church (3:18); (f) attainment of the Divine purpose for mankind—"filled unto all the fulness of God" (3:19).

Doxology unto Him who is able to grant all these petitions, 3:20-21.

II. Actual Unity of Mankind. Unity of Mankind in Jesus Christ through the instrumentality of the Church from the standpoint of the Church's achievement of that unity on the field of history, 4:1—6:20.

On Mount Sinai Moses received from God a pattern of the tabernacle with the instruction that when he descended to the plain he was to build the tabernacle according to the plan showed him in the Mount. (Exodus 24:40; 26:30.) In *Ephesians,* chapters 1-3, we have the Divine pattern, the "blueprint," of the Church as God's instrument for accomplishing the ultimate unity of mankind. In chapters 4-6 we have the actual building of the Church on the plain of history in accordance with the Divine pattern. Chapters 1-3 have been called theological and speculative, but chapters 4-6 are very plain and practical. Here Paul descends from the mountain top to the plain below where the Church is to live out its life, and as a practical Christian statesman points out specifically how the Church, under God, is to achieve the unity of mankind. To accomplish its mission, the Church is to make use of three instruments: Its own organized life (4:1—5:21); its family life (5:22—6:9); and its militant life (6:10-20).

1. First instrument by which the Church is to accomplish the unity of mankind is its own organized life, 4:1—5:21.

This section is tied together by two threads. The first thread

is indicated by the frequent occurrence of such expressions as "one another," "each other," "members of one another" (4:2, 25, 32; 5:19, 21). By these expressions Paul is emphasizing the organic life of the Church, the life of the Church as a corporate body. The second thread is revealed in the five-fold use of the word "walk" (4:1, 17; 5:2, 8, 15). By use of the expression "walk" the apostle emphasizes the daily life of the Church as the body of Christ. Combining these two threads, we reach the paramount theme of this section; namely, that the Church in every step of its daily life should maintain a harmonious, compact unity as the body of Christ. Furthermore, the five-fold repetition of the word "walk" gives us the five sub-divisions of this section dealing with the organic life of the Church. The Church is to live its corporate life by walking in unity (4:1-16); in holiness (4:17-24); in love (4:25—5:2); in light (5:3-14); and in wisdom (5:14-21). In proportion as the Church progressively maintains this five-fold "walk," it becomes increasingly qualified as God's instrument for accomplishing the unity of mankind.

(1) Walk in Unity, 4:1-16.

a. How to maintain unity, 4:1-3.

By lowliness, meekness, long-sufferingness, forbearance and moral earnestness in observing the unity of the Spirit.

b. Why maintain unity, 4:4-6.

Because of the seven fundamental unities: one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Father.

c. This unity, so far from destroying individuality, furnishes the only opportunity for the individual to use his peculiar and personal endowments for the upbuilding of the Church as a whole, 4:7-11.

d. Result of maintaining unity—growth, 4:12-16.

(2) Walk in Holiness, 4:17-24.

a. The old man of sin, 4:17-19, cf. Romans 1:18-32.

b. The new man of holiness, 4:20-24.

He is a creation by God; this creation occurs in the core of his being—"in the spirit of your mind"; the instrument of

this creation is the truth; the agent is the Holy Spirit; the pattern is the image of God—"after God."

(3) Walk in Love, 4:25—5:2.

a. What walking in love involves:

Negatively—laying aside falsehood, vindictiveness, dishonesty, putrid speech, bitterness, anger, wrath, clamor, railing and malice.

Positively—putting on truth, industry, kindness, tenderheartedness and forgiveness—The Christian's Wardrobe.

b. Why walk in love.

Because we are members one of another, we must not give the devil a strangle hold on us, we must not grieve the Holy Spirit, we must imitate God, and because we must follow the example of Christ.

(4) Walk in Light, 5:3-14.

a. Why walk in light, 5:3-7.

Because of the surrounding darkness of sin.

b. What walking in light accomplishes, 5:8-14.

Goodness, righteousness and truth; exhibits to the world the kind of life that pleases Christ; exposes, expels and transforms the darknes of sin. See Moffatt's translation of 5:13-14.

(5) Walk in Wisdom, 5:14-21.

Walking in wisdom involves: "redeeming the time" (lit., "buying up the opportunity"); understanding what the will of the Lord is; filled with the Spirit; the subjection to one another in the fear of Christ.

2. Second instrument by which the Church is to accomplish the unity of mankind—its family life, 5:22—6:9.

Paul regards the home as a kind of extension of the Church, a microcosm of the Church. He has just described the ideal life of the Church within its own organization. Now he describes how the Church is to extend its pure and holy life into the home. He gives us here the finest description in literature of the ideal Christian home. Said King George V: "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong and simple and pure." As

Christian homes multiply, through the extension of the Church, we shall draw nearer to the ultimate unity of mankind.

(1) The ideal wife and ideal husband, 5:22-33.

a. Ideal wife, 5:22-24.

Her duty—subjection to her husband; ground of this duty—headship of the husband; inspiration of it—"as unto the Lord"; extent of it—"in everything."

b. Ideal husband, 5:25-33.

His duty—"love"; measure of his love—Christ's love for His Church; ground of it—oneness of husband and wife.

(2) Ideal child and the ideal parent, 6:1-4.

a. Ideal child, 4:1-3.

His duty—"obey," "honor;" motive for obedience—"in the Lord"; grounds—it is right, it is enforced by an express Divine commandment, obedience to parent is the basis of all stable government, God makes a special promise to the obedient child.

b. Ideal parent, 6:4.

His duty: provoke not, chasten, admonish.

(3) Ideal servant and ideal master, 6:5-9.

a. Ideal servant, 6:5-8.

Conscience of service—"with fear and trembling"; singleness of service—"in singleness of heart"; motive of service—"doing the will of God"; spirit of service—"with good will; and reward of service—"he shall receive from the Lord."

b. Ideal master, 6:9.

He will treat his servant as he expects his servant to treat him; will forbear threatening; will remember that both he and his servant are servants of one master, Christ.

3. Third instrument by which the Church is to accomplish the unity of mankind is its militant life, 6:10-20.

The Church must not only maintain a united, holy, loving, luminous and wise life within its own organization; it must not only extend that life into the homes of its members; it must also reach out into society in general and carry on a defensive and offensive warfare against every form of evil in the world. "The warfare here described is not the warfare of the

individual Christian for his own salvation, but the greater conflict, in which Christ leads His forces against the enemies of the Gospel, against the powers that keep mankind in slavery."

(1) The foes of the Church are personal, super-human in power, invisible, organized and prepared, 6:10-12.

(2) Therefore, the Church needs God's panoply, 6:13-20.

Seven-fold secret of a conquering church:

a. "Girdle of truth"=sincerity, opposite of hypocrisy or any form of unreality.

b. "Breastplate of righteousness"=uprightness and integrity of life.

c. "Feet shod with the preparation of the gospel of peace"= cheerful willingness and promptitude (cf. Ps. 110:3).

d. "Shield of the faith"=whole-hearted acceptance of the revelation of God made to us in Christ (cf. Gen. 15:1).

e. "Helmet of salvation"=unwavering assurance of final victory (cf. 1 Thess. 5:8).

f. "Sword of the Spirit, which is the Word of God"=inspired utterance, such as Paul spoke at Corinth, in demonstration of the Spirit and of power (1 Cor. 2:4), and such as Stephen spoke before the Sanhedrin, when his adversaries "were not able to withstand the wisdom and the Spirit by which he spoke" (Acts 6:10).

g. "With all prayer," &c.=a praying Church.

The Church, possessing these seven qualities, will advance from victory to victory, until it attains unto the measure of the stature of the fulness of Christ, i. e., until it accomplishes the unity of mankind.

Concluding Salutation, 6:21-24.

1. Mission of Tychicus, 6:21-22.
2. Greetings of peace, love, faith and grace.

We cannot bring our study of *Ephesians* to a close without directing attention to the last word in the Epistle. It is the word "incorruptible." "Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (6:24). The

same word is used to express the imperishableness of God Himself. "Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory, for ever and ever. Amen" (1 Tim. 1:17). Thus the word signifies that "the same imperishableness which is an attribute of God Himself belongs to the unchanging order of the eternal world. Imperishableness is a characteristic of our new life in Christ, and of our love to Him." That life and that love are immortal. The Church of Christ is immortal; it belongs to a region which is beyond the touch of decay and death. "Hence, the Epistle, which opened with a bold glance into the eternal past, closes with the outlook of an immortal hope."[15]

"'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church, victorious,
Shall be the Church at rest."

. . . "the fulness of Him that filleth all in all."

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[15]J. A. Robinson, *Ephesians*, p. 138.

THE COOPERATION OF THE HOLY SPIRIT WITH THE PREACHER IN PREACHING.

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The inspired prophet has said in Isaiah 61:1, "The Spirit of the Lord God is upon me, because he hath anointed me to preach." The words have a two-fold reference, first to the prophet Isaiah himself as speaker and then to the coming Messiah as anti-type. Christ made application of the words to Himself when He read them in the synagogue at Nazareth, and then said to His audience, "This day is this Scripture fulfilled in your ears" (Luke 4:16-21). I do not think that Christ fulfilled this prophecy in the sense that He ended all further reference in it to the preaching of the Gospel. He doubtless fulfilled it in the sense that His anointing by the Spirit at baptism and His subsequent preaching "in the power of the Spirit" was the great anti-type of which Isaiah's anointing and preaching were but the type. There still remains a sense in which the preacher of today is anointed by the Spirit for preaching the Gospel. Every true preacher of the Word ought to be able to say in all sincerity, "The Spirit of the Lord God is upon me, because He hath anointed me to preach the Gospel."

As evidence of this, we have but to remember that the preacher is called into the ministry by the Holy Spirit. "No man taketh this honor unto himself, but he that is called of God" (Heb. 5:4). No man has any right in the ministry who had not been called there by the Spirit of God. The Scriptures everywhere teach that the ministry is a holy calling, and that it is composed of men to whom God has applied the selective draft system for the purpose of making up the ministerial ranks.

Isaiah says, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). Amos says, "The Lord took me as

I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7:15). As Jesus walked by the Sea of Galilee He saw Simon Peter and Andrew his brother fishing, "and He said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him" (Mark 1:17-18). While Paul was stricken with blindness on the road to Damascus, the Lord said to Ananias, "He is a chosen vessel unto me, to bear my name before Gentiles, and kings, and the children of Israel" (Acts 9:15). And the necessity of preaching was laid so heavily upon him that he afterwards exclaimed, "Woe is me, if I preach not the Gospel" (1 Cor. 9:16). And the real minister of Christ is just as truly called into the ministry today by the Spirit as these men were in Bible times.

Furthermore, the preacher of the Gospel has been anointed by Christ with the Holy Spirit for his task. The Apostle John writes, "Ye have an unction (that is, an anointing) from the Holy One, and ye know all things" (1 John 2:20). "The Holy One" here is Christ; and the only anointing that comes to us from Him is the anointing with the Holy Spirit. The prophet Joel said of Him, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28). This began to be fulfilled on the day of Pentecost when the Holy Spirit filled all the disciples, and then began to preach "as the Spirit gave them utterance" (Acts 2:4, 16, 17). This anointing with the Spirit is something more than a ceremonial setting apart of a man to an office. It is an impartation of the presence and power of the Holy Spirit Himself. And this presence of the Holy Spirit forms part of the equipment of every minister of the Gospel in every age.

More than this, the indwelling Spirit is for the purpose of helping the preacher to preach. Paul wrote to the young preacher Timothy, saying, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14). In his second letter to Timothy, Paul reveals the fact that "the gift of God" was a spark of the Holy Spirit lying within the young preacher

(2 Tim. 1:6). Thus Timothy had a special inward endowment of the Holy Spirit which he was urged not to neglect to make use of in his ministry. The neglect consisted in letting this spark of the Spirit lie unused. So we find that Timothy not only had the presence of the Holy Spirit within him, but he was expected to make use of the Holy Spirit in his preaching. Or, rather, he should let the Holy Spirit make use of him. The same thing is true of the ministry in all times. The Holy Spirit is in the preacher to help him preach. We find then that there is a cooperation of the Holy Spirit with the preacher in his preaching.

I.

In this cooperation the Holy Spirit who inspired the Scriptures gives the preacher spiritual discernment into their meaning. It is to be expected that he who put the meaning into the Scriptures is the proper one to help us get it out. No one can properly expound a passage of Scripture until he has gotten the precise idea that was in the mind of the Spirit when he inspired that passage. No statement in the Bible is intended to mean two things any more than a statement that you or I make is intended to mean two things. So what the preacher must do in interpreting a statement in Scripture is to find out the one thing the Holy Spirit meant when he inspired that statement. That, and that only, is what the preacher should preach from that passage.

Now no mere human intellect can of itself arrive at the full and exact meaning that the Holy Spirit has put into any particular passage of Scripture. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things" (1 Cor. 2:14-15). John also said, "Ye have an unction from the Holy One, and ye know all things" (1 John 2:20). This does not mean that the Spirit-anointed man literally knows all things; but that by means of the Holy Spirit's

enlightenment he has a new and heart perception of all religious truth necessary for instruction in the way of eternal life.

Moreover, it is dishonoring to the Holy Spirit to endeavor to teach a doctrine from a passage of Scripture in which that doctrine is not contained, although that doctrine is taught in other passages of Scripture. For instance, the doctrine of justification by faith is a true Scriptural doctrine, but it would not be honoring to the Holy Spirit, who inspired the Scriptures for us, to undertake to teach justification by faith from a passage in which the Holy Spirit has put a different truth. God will bless a sermon based on a true and faithful interpretation of the text to a degree that cannot be expected of a sermon based upon a misinterpretation or a false interpretation. For this reason the preacher stands in need of the cooperation of the Holy Spirit in getting at the true meaning of the text.

This, however, does not bar the necessity of prayerful study on the part of the preacher. When Christ sent forth the twelve apostles He told them that they would be brought before governors and kings for His sake, and then He added, "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak" (Matt. 10:19). This was clearly a promise of special inspiration made to the apostles only. It is not applicable to the uninspired preachers since their day. We have no right to expect a Spirit-given message without prayer and faithful study. These are days when there are many outside demands made upon a preacher's time, but if he is going to fulfil faithfully the most important of all his duties, namely, that of preaching the Gospel, he must find time for meditation and prayer over the Word of God. It is by the "foolishness of preaching" that God saves them that believe (1 Cor. 1:21). And we should be thankful that in our preparation for this all-important task we may have the helpful enlightenment of God's Holy Spirit.

II.

By the creative power of the Holy Spirit the preacher becomes the incarnation of a living message to be delivered to the people. Every real sermon is a message that first of all has been so digested and assimilated by the preacher that it has become in a sense a part of himself. Just as the food taken into the body becomes by the process of assimilation a part of the body and is instinct with life, so the matter that passes through the preacher's mind in the process of building a sermon should be so assimilated as to become a living and vital message for the people. A cold and lifeless essay cannot carry living power into the heart of the hearer. It is when the living Spirit of God gives life to the message in the matrix of the preacher's soul that it carries conviction and power into the soul of him who hears. It is when the Spirit breathes into the sermon the breath of life through the spirit of the preacher that it becomes a living message. What the real preacher does therefore in making his sermon is so to incarnate in himself the truth of his text as to clothe it with life and to give it forth as a concrete truth out of his own experience.

One of the marvels of the ministry of Jesus Christ is the way He picked up truths from among the commonplace things of life, wove them together in his own experience, and then gave them forth in messages flaming with warmth and power. No wonder He could say, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). He observed the "children sitting in the markets" in Capernaum pouting because each would not play to suit the other, and we have the lesson of the stubborn prejudice of the Jews toward the Gospel (Matt. 11:16). He saw a woman who had lost one of the ten coins which had been given her as a frontlet by the bridegroom when she was married, and we have the Parable of the Lost Coin teaching us to rejoice in the salvation of the lost souls of men (Luke 15:10). He passes by a vineyard on the road from Jerusalem to Olivet, sees the vine-dressers prun-

ing the vines, and we have the parable of the vine and the branches in the fifteenth chapter of John's Gospel.

Thus it is that the preacher gives life to the message he has to deliver. No sermon is ready to be preached until it has been made a vital part of the man who is to deliver it. It must become instinct with life, yea, with the spiritual life of the preacher himself. I believe this is one reason why God has committed to men the task of preaching the Gospel, because the message, having taken shape in the life of the man and having gotten its life from his life, it is then adaptable to the needs of other men who hear it. And I also believe one reason why so many sermons do not read like they sound when we hear them preached is because the printed sermon has lost something of the life and personal power of the preacher who preached it. It is a living message coming forth from a living man that carries conviction and power into the heart of the hearer.

III.

By the help of the Holy Spirit, the preacher, in proclaiming the true message of Christ, utters a divine communication. Peter writes, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth" (1 Peter 4:11). These words refer particularly to the office of the ministry. The word "oracle" originally meant among the heathen people the answer given out by some god, or by some priest supposed to be inspired, in response to an inquiry. The Greek word means something spoken or uttered. Here in the Bible it means that which is uttered by God, a divine communication. So the preacher is here exhorted to preach that which God has spoken to him. God says to every preacher, as He did to Jonah, "Preach the preaching that I bid thee" (Jonah 3:2). We are not expected to stand in the pulpit and deliver a mere man-made discourse; but we are expected to speak that which God has spoken to us. Of course we cannot claim that a sermon is inspired

in any such sense as the Scriptures are inspired. But nevertheless it remains true that the Holy Spirit works conjointly with the preacher in his preaching.

A sermon then, in the proper sense of the word, is something more than a mere human production. It is the result of the collaboration of the Holy Spirit with the preacher. Yea, it is the outcome of the Holy Spirit working in, with and through the preacher as he formulates the message. Of course, there are sermons; and there are sermons so-called. But I am not talking about a religious harangue. I am talking about a God-given message for the hearts of men. When in my study I go down on my knees in prayer and pray, "Lord, speak to me, that I may speak to others in living echoes of Thy voice," and listen prayerfully and thoughtfully to that voice while He does speak, and then go into the pulpit and preach what I heard, may it not truthfully be said that I am delivering to the people a divine communication? And is it not the people's duty to listen to it and obey it, not as my word, but as God's word? What both the preacher and his audience need today is a deeper and more profound realization of the fact that he who preaches the Gospel is charged with the responsibility of delivering a divine message.

Paul, the greatest of all preachers, said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). An ambassador is a person commissioned to represent one sovereign power before another sovereign power. The ambassador does not speak for himself, nor does he deliver his own message. He speaks for his sovereign, and delivers the message that his sovereign gives him. When the United States Government was carrying on diplomatic correspondence with Germany before we entered the war, the American Ambassador conveyed to the German Government only such messages as were sent to him by the President of the United States. That is precisely what the true ambassador for Christ does when he speaks from the pulpit. He speaks not for himself, but for his Sovereign Lord Jesus Christ, and

he delivers God's message. He stands "in Christ's stead" beseeching men to be reconciled unto God.

IV.

When a man preaches under the power of the Holy Ghost there goes out from him a spiritual effluence born of divine power. One of the things that has often impressed itself upon me is the spiritual intercourse established between the preacher and his audience. The man who preaches in the power and "demonstration of the Spirit" (1 Cor. 2:4) seems to give off from himself something of that power which goes straight to the hearts of the hearers. This is more than human personal magnetism. Of course there is a way in which any magnetic speaker can link up his audience with him and hold its attention. But the connection between a Spirit-filled preacher and his audience is a different thing from magnetic attraction. It is rather a union and communion of spirits by which the thoughts, feelings and powers of the one are carried into the other by God's Holy Spirit. Neither is it a psychological phenomenon, but rather a demonstration of the Holy Spirit working through and from the spirit of the speaker.

We are more or less familiar with the powerful radio stations by means of which wireless messages are sent across vast distances and picked up by properly prepared receivers. Just so every true preacher is spiritually radio-active. He not only speaks the word, but there goes out from him waves of spiritual power that electrify the spiritual natures of those who properly receive that power. This is what makes it necessary that every preacher be filled with the Holy Spirit. He cannot be spiritually radio-active unless he has the Spirit of God in him. But when he is surcharged with power from the Holy Spirit then the whole audience before him becomes a spiritual magnetic field through which he can hurl his message into receptive hearts. It is under conditions like these that the message becomes the power of God unto salvation to them that believe.

Therefore it is a matter of the highest importance that every minister be filled with the power of the Holy Spirit.

We find this thought remarkably illustrated in the experience of Peter when he was preaching in the house of Cornelius at Caesarea (Acts 10:34-48). Peter had come from Joppa filled with the Spirit of God. Before him was gathered an audience composed of Cornelius' family and a number of their friends. Peter preached Christ's death and resurrection for sinners. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44). The remarkable thing about it was that the Holy Ghost thus for the first time fell upon the Gentiles. Thus it was that Peter became the radio-station of the Holy Ghost to thrust out waves of the Spirit's power into the hearts of Gentile hearers. And what took place through Peter may take place through any preacher of the Gospel who like him is filled with the Holy Ghost.

Jonathan Edwards was a man of tremendous power as a preacher. We are told that when he preached his most widely quoted sermon, "Sinners in the Hands of an Angry God," such conviction took hold on persons in his audience that they seized hold of the pews in front of them to keep from slipping into torment. This fact can be explained in no other way than by what I have just been saying. There went out from Jonathan Edwards while he spake a power not his own. It was an emanation of the Holy Spirit that was in him. And the result was that the Holy Spirit convicted men of sin to a degree that is seldom heard of now. But there is the same emanation of the Spirit from every true preacher while he preaches if he is filled with the Holy Spirit.

There is an important lesson for preachers in what I have written. Every one of us ought to be able to say with Paul, "I magnify mine office" (Rom. 11:13). There is no higher calling on earth than that of being joint speaker with the Holy Spirit in presenting the Gospel to sinful men. This fact ought to lead every minister of the Gospel so to live and labor as becometh this "high calling of God." We should determine not

to preach anything but the divine truth as we have it in the Scriptures.

The hearer, too, should receive the preached word as the direct message of God to his own soul. He should cease thinking of the sermon as something that the preacher said, and think of it as God's message to his heart. When people regard the sermon as God's message to them they will go to church for the purpose of worship rather than because they happen to like the preacher. And not only so, but the feeling that the sermon is God's message rather than the preacher's will stop a great deal of criticism of the sermon. Let the preacher and the hearer alike remember the words, "The Spirit of the Lord God is upon me, because He hath anointed me to preach the Gospel."

ROBERT LEWIS DABNEY—THE CONSERVATIVE.

By The Rev. C. T. Thomson, D. D.,
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"The Life and Epistles of Paul," by Conybeare and Howson, begins with these words: "The life of a great man, in a great period of the world's history, is a subject to command the attention of every thoughtful mind—Alexander, Julius Caesar, Charlemagne, Columbus, Napoleon. These are colossal figures of history which stamp with the impress of their personal greatness the centuries in which they lived."

Robert Lewis Dabney impressed his generation with his greatness. His place is recognized by such monumental books as the New Schaff-Herzog Encyclopedia of Religious Knowledge. In volume 3, page 340, is a full account of our subject, who is named as "Conservative in Theology."

The New World Encyclopedia also mentions him favorably.

When Dr. Dabney was called from earth to heaven, many expressions of appreciation were published from sources outside of our Church. The Presbyterian Banner of Pittsburgh, Pa., said: "Several times we have heard the late Rev. Archibald Alexander Hodge, D. D., say that he regarded him (Dr. Dabney) as the best teacher of theology in the United States, if not in the world."

The New York Evangelist said: "He was the foremost scholar and polemic of the South. He was, without doubt, one of our greatest scholars and teachers, thoroughly at home in the finely drawn distinctions of scholastic theology."

All writers conceded to him extraordinary mental power—acuteness, profundity and vigor of mind—and equally extraordinary moral character—honesty of mind and heart.

His place in our own Church is large and permanent. He left to the Church a great legacy in his writings—Syllabus of Theology, Sacred Rhetoric, Practical Philosophy, Sensualistic Philosophy of the Nineteenth Century Reviewed, Life of Stonewall Jackson, Life of F. R. Sampson, besides four volumes of col-

lected writings that covered many lines of thought—theological, political, patriotic, economic, philosophic, educational, etc. He was remarkable for his versatility—knowing something of every good thing.

The best source of information about Dr. Dabney is in "The Life and Letters of Robert Lewis Dabney," by Dr. Thomas Cary Johnson. Our quotations from it are frequent and large. It is a misfortune for any young preacher not to have read the book.

Parentage.

Robert Lewis Dabney was born March 5, 1820, at his father's home, on South Anna River, Louisa County, Va. His family was probably of Huguenot descent. His father was an elder in the Presbyterian Church and faithfully met his duties in the Church and State. In such a home the discipline was calculated to ensure obedience and self-control. Dr. Dabney told his children about a lesson taught him by his father. He was walking with his father and picked up some wood to carry to the house. The father suggested a smaller load, but the boy persisted in taking the larger quantity. Before reaching the house he proposed to throw it down; but the father made him carry it on, remarking, "You must always finish what you begin."

The lesson remained with him through his life.

Preparation.

He received his preparatory training in country schools taught by his brother and other able men. The schedule of studies did not cover many lines, but very thorough work was done in Latin, Greek, Algebra and Geometry. His zeal led him to ride seven miles once a week to get Dr. Thomas Wharey, his mother's pastor, to drill him in Mathematics.

He spent a short time at Hampden-Sidney College; it covered three sessions, as the course then ran, from June to September, 1836; November, 1836, to April, 1837; June to Sep-

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tember, 1837. He finished Mathematics, Physics, Latin and Greek. When he left the college the faculty sent his mother a report and assigned him the most distinguished rank in scholarship, the most distinguished rank in behavior, and the most distinguished rank in industry. He was the only one of his class so highly ranked.

The most important event of his college life was his profession of faith and reception into the Church, September, 1837. Later in life he wrote to his sons and said: "Since that day my face has ever been turned Zionward, though with sad defections of duty."

For the next two years he taught school, worked on his mother's farm, and aided her and his younger brothers and sisters.

He did not complete the course at Hampden-Sidney College because he found a way to enter the University of Virginia at Charlottesville. His uncle, Reuben Lewis, living near the University, had offered to give him board for himself and horse. The University offered fuller courses of study under more distinguished professors. He wished the degree of Master of Arts.

From December 9, 1839, to July 5, 1842, he was at the University. The attitude of the students at the time was not friendly to authority and law.

In December, 1841, he wrote to his mother: "If the students who are here now are to set the measure of morality and honor among the people for the succeeding generation, Old Virginia will become but a scurvy place. Does that deserve the name of Principle, which measures the propriety of actions only by the amount of danger to be apprehended from public opinion? Is it not rather sheer selfishness? Such is the only curb on the conduct of five-sixths of the young men in our colleges, as far as my acquaintance has gone."

On July 5, 1842, he received his degree of Master of Arts. His study had made him a thinker. This is the ultimate end of true education.

Seminary Training.

For two years he remained at home, teaching private classical schools, and as occasion required working on his mother's farm. He thus acquired means for further study. During this period he wrote much for the papers. He made so good a record as a writer that he was offered a position on the staff of the largest paper in Richmond.

It is not known when he definitely decided to study for the ministry—he had not asked for any reduction at the University as usually granted to ministerial students. In November, 1844, he entered Union Seminary at Hampden-Sidney, Va. This institution was under a cloud of depression. There were only three professors: Dr. Samuel B. Wilson was Professor of Systematic and Polemic Theology, Dr. Samuel L. Graham of Ecclesiastical History, Dr. Francis R. Sampson of Oriental Literature. There were only eighteen students. Some from Virginia and North Carolina were at Columbia and Princeton. Mr. Dabney chose the smaller Seminary, for he believed in building up home institutions.

The accommodations were not of a very luxurious type as compared with a modern seminary. He wrote to his brother: "The living with the steward is, on the whole, much better than I had expected to find, although there is still room for improvement. One thing was rather annoying to me at first—we sit upon long and not very nice benches at our meals. We have good bacon and beef, and sometimes fowls and milk. We shall all doubtless make out to eat as much as we ought."

He formed a strong attachment for Dr. Francis R. Sampson, whose early death took from the Church a growing teacher of rare ability. In mature old age Dr. Dabney wrote: "If I ever had any intellectual growth and vigor, I owed it to three things—first, the Master of Arts' Course in the University of Virginia; second, to Dr. F. R. Sampson, and third, to my subsequent mastery of Turretin." The influence of a strong personality has often been felt by men in college or seminary. Dr.

Dabney was the most potent influence in the life of many men who became pastors and preachers.

He preached as often as possible, but shrank from the exercise of preaching before the faculty and students. He was criticized by Dr. Sampson as lacking in animation in the pulpit, yet he was a dynamo of animation. The reading of a sermon as a homiletic test was not according to his taste.

He completed the regular course in two years. In scholarship he led his class. On June 10, 1846, he received from the Seminary the usual certificate of graduation.

Preacher and Pastor.

On the 4th of May, 1846, he was licensed by the Presbytery of West Hanover, in regular session at Pittsylvania Court House. His Latin Thesis was on "Quomodo Homo Justificatus Sit?" His Greek exegesis was based on Hebrews 6:4-6.

He was a very delicate looking individual, and a long life for him was not expected. The Presbytery assigned him to a Home Mission field in Louisa County. This placed him among the people who loved him and whom he loved. The three congregations—Providence, South Anna and Green Springs—were small in numbers, but widely scattered in territory. Despite ill-health, he preached much and visited regularly. During the first year he was overtured to consider calls from Norfolk and Danville, but declined the calls.

In March, 1847, he was unanimously called to the pastorate of the Tinkling Spring Church, in Augusta County, near Staunton. He visited the field and found that the limestone water gave him some relief from attacks of colic to which he was subject. He accepted the call, although he left the mission field in Louisa with deep regret. In a true sense this was his only pastorate. He visited much and knew the people. He preached with growing power and influence. His desire for a revival was realized in June, 1850, when he reaped the harvest of faithful preaching and teaching.

In 1849, he led the people in erecting a new house of wor-

ship. He had the usual experience of pastors in such enterprises. He became discouraged because the people did not agree, but divided about the details. When the building was finally completed it was a great joy to pastor and people. He formed friendships that lasted through his life. In October, 1895, he wrote to Mr. A. H. McCue, of Tinkling Springs: "My service in Tinkling Spring Church was limited to six years and two months, but there I formed friendships which will ever remain among the warmest and most durable of my life. These friendships were grounded on the solid and sturdy traits of the Scotch-Irish, whom I then first came to know to much extent."

Professor of Church History.

In May, 1853, he was called to the Chair of Ecclesiastical History and Polity in Union Seminary. The leading men of the Church at once approved the election and urged him to accept. He hesitated because he recalled his experience during his Seminary days, in the matter of health.

The congregation protested against his going, but the Presbytery released him. He went to Hampden-Sidney in August. Then began a service for the church that has seldom been equaled and probably never excelled. The outlook for the Seminary was not encouraging. The students were few in number and more professors were needed. His inaugural address showed his high standard for himself and his students. (This address can be found in his Discussions, Volume 2, page 5.)

With characteristic energy he prepared a course of study that made young men master the facts and principles of history. He impressed the importance of acquiring good habits of study, as a preparation for life. He made such a reputation that in a few years he was invited to teach at Princeton, but he declined it.

He spent his vacations in traveling through Virginia and North Carolina seeking students, funds and the support of presbyteries and congregations. By 1859 the number of stu-

dents had increased to fifty-nine, new professors had been secured, such as William J. Hoge, T. E. Peck and B. M. Smith. Never again was the Seminary considered as a liability, but a great asset.

He was called to the presidency of Hampden-Sidney College in 1858, to the Fifth Avenue Church of New York in 1860, and also to Princeton in 1860, but he remained at Union.

Professor of Theology.

In May, 1859, occurred a change that meant much for Dr. Dabney, the Seminary and the Church. He was transferred to the Chair of Theology, taking the title of Adjunct Professor of Systematic and Polemic Theology and Sacred Rhetoric. He would have no other title as long as Dr. S. B. Wilson lived. However, he did the full work of the professor except Pastoral Theology. The relation between the men was most cordial.

In 1869 Dr. Dabney succeeded to the head of the work, in title as well as in fact. Here he did his most important and abiding work for time and eternity. He trained many men who became leaders in the pastorate, in college and university life, at home and abroad. He made a reputation for his department that became the greatest attraction of the Seminary. Young men went to Union Seminary because they rightly believed that they would be taught the Calvinistic, Westminster, Pauline System of doctrine revealed in the Bible. They found a teacher with an imperial intellect who bowed humbly before the great doctrines of the Bible. He was a master in logic, psychology and philosophy, but all the powers of his mind and soul were subordinated to establishing students in the truth of the Scriptures.

He devised an original system of teaching. He followed no man servilely. His method in his early days was about this: "Two class meetings were held, devoted to each topic, separated by an interval of two days. At the close of the second meeting the class found on the blackboard a syllabus of the topic next to be taken up. The leading points in the topic

were stated in the form of questions, and under each, exact references were written out to the parts of leading authors treating that particular point. The most important reference was written first, the next most important second, etc. The students were urged to read as many of them as they could.

"The text-book was Turretin, in the Latin. At the next meeting he held a recitation on Turretin, covering ten to twelve pages. The students were required during the second interval of two days to present their own theses upon the topic. He did not waste the time of the class by having these theses read aloud, but put them into his hat, took them home, read and corrected each one, and returned it to its author afterwards. The second hour of the class meeting he spent in delivering to the class his own lecture on the same topic. These lectures were gradually enlarged and increased. In 1871 they were published as 'A Syllabus and Notes of the Course of Systematic and Polemic Theology.' The condition leading to their publication was as follows: The teacher found that the students had almost perfect copies of his lectures, due to the taking of notes by the best students of former classes. They could read ahead while he lectured. One day he brought to the Senior class a bundle containing his whole course of lectures on theology and presented it to the class. When asked if they could do as they pleased with them, he replied, 'Yes, they are completely yours. Burn them if you choose.' The students had one thousand copies printed by Dr. E. T. Baird, Secretary of Publication for the Assembly. It was afterwards revised and enlarged and printed in better form. It had a great sale, but it never brought any great financial benefit to Dr. Dabney. It made a great reputation for the author. In the judgment of many theologians, North and South, it was considered 'the profoundest work on theology produced in our country.'"

Conservatism in Theology.

A distinguishing feature of Dr. Dabney's teaching was his reverence for the Bible and his refusal to mingle human specu-

lation with the teaching of Holy Writ. His attitude in this respect can be best learned from his own statement at the General Assembly in Charlotte, N. C., May, 1897, when there was celebrated the 250th anniversary of the Westminster Assembly. His subject was the "Doctrinal Contents of the Confession of Faith." On page 94 of the addresses we read: "And herein appears the wisdom of the assembly. Church synods have ever erred, and may always err. Human philosophies are ever changing: consequently a system that builds itself upon these supports must soon appear to totter and require amendment or reconstruction. 'But the Word of God liveth and abideth forever.' The structure which is built upon it exclusively is like it permanent. In this we find the chief glory and value of our Standards. It is for this reason that they remain as well adapted for the eighteenth and nineteenth as to the seventeenth century, to America as to Britain, to a popular as to a regal commonwealth. It is for this reason that the Confession will need no amendment until the Bible needs to be amended.

"The second marked trait of the Confession, its doctrinal moderation, presents the other reason for its permanent adaptation. Divines so learned and able as those of the Westminster Assembly knew well that the body of doctrine which they taught was a system of truth. That is to say, the several parts must stand together in order that the body may have stability. They are logically interdependent. The system is an arch whose strength is perfect as long as each part holds its proper place: but the removal of any one loosens all of the rest and endangers the fall of the whole. Or to use another similitude, our creed is like an organized living body, in this that the presence and healthy action of each part is essential to the safety of the body.

"The Assembly, therefore, was too wise to attempt the conciliating of opposites by the surrendering of any essential member of the system of revealed truth. They present us the Pauline, Augustinian or Calvinistic creed in its integrity. But on the other hand, they avoid every excess and every ex-

treme statement. They refrained with a wise moderation from committing the Church of God on either side of those *'isms'* which agitated and perplexed the professors of the Reformed Theology. Let the following be considered: 'Then follows a clear statement about such topics as God's existence, His providence, supralapsarianism or sublapsarianism, mediate or immediate imputation, one atonement but particular redemption, the second coming of Christ, without espousing either the pre or post millennial theory.' "

Where the Bible taught, Dr. Dabney taught, but he was silent where it was silent. He differed from Charles Hodge about regeneration, asserting that it was more than illumination of the intellect, it reached to the habitus of will.

Our own Dr. R. A. Webb sometimes criticized Dr. Dabney, but a careful examination will show that Dr. Webb used fine philosophical distinctions that Dr. Dabney avoided. (Webb's Christian Salvation, page 399.)

University of Texas.

In May, 1883, Dr. Dabney was called to the Chair of Moral and Mental Philosophy in the University of Texas, located at Austin. His health had been much impaired. The writer recalls a long illness suffered by Dr. Dabney in the autumn of 1882, when life was despaired of for weeks. The new field offered a salubrious climate, useful employment and future service assured. He reached there in the early fall. He was destined to do a great work, although he found the class of students less mature and not so well trained as in Virginia.

In 1890-91 the students and faculty had his portrait painted by an eminent artist and presented to the University. The speaker of the occasion was Mr. T. W. Gregory, now a Justice of the Supreme Court of the United States. He ranked Dr. Dabney as among "the brightest scholars of America and Europe." The portrait was accepted by Mr. A. P. Woolridge, a citizen of Austin and a member of the Board of Trustees of the University. He said:

"Dr. Dabney's work at the University has been his life's best work: and the acquirements of his long life of incessant study, of deep reflection, and large experience have been freely bestowed upon those who would receive them. His life here, while one of constant labor, has been quiet in form and manner, but eventful in the good he has done."

In 1886 his eyesight began to fail. In 1889 he was totally blind. He suffered much, but endured the trial bravely and patiently. He offered his resignation, but it was declined. In 1894 it was requested. According to the Courier-Journal of Louisville, Ky., the situation was: "His orthodox and conservative views were not altogether in accord with the opinions of the reorganized Board, and notwithstanding a contract with the University, Dr. Dabney was asked to stand aside for a man of more advanced views. The public excuse was that by reason of his age and blindness, he could not do the work. But the Board did not think so in 1889 when he was blind."

However, he was not altogether laid aside, and he was not idle. In the fall of 1894 he was invited to deliver a series of lectures at the Kentucky Theological Seminary, Louisville, Ky There were eighteen, three each week for six weeks. They were highly commended by Dr. T. D. Witherspoon, who heard them all.

In May, 1897, he was a member of the General Assembly that met in Charlotte, N. C. It celebrated the 250th anniversary of the Westminster Assembly. He had prepared his address upon the "Doctrinal Contents of the Confession." It was read by a brother minister. Mrs. Dabney was with him and he wrote to a friend: "We had a pleasant time at the Assembly for such an old pair. It was a good Assembly, not only because a number of kind brethren gave such greetings to the old blind doctor, but there was more dignity and less wrangling, and the Assembly kept to its business with industry."

He spent the summer at Asheville in company with the family of his son, Dr. Charles W. Dabney. In the autumn he went to Davidson College and delivered a series of six lectures on the "Atonement," and then at Columbia Seminary a simi-

lar series on the subject. They were highly commended by such men as Dr. J. B. Shearer and Dr. W. T. Hall.

The End of Life.

In December, 1897, he returned to Victoria, Tex., where his son Samuel was living. He must have anticipated the approaching end, for he busied himself in preparing his cottage for the convenience of his wife. He was able to go around the premises. His energy was notable.

On Sunday, January 2, 1898, he wished to attend church. The day was chilly and he was persuaded to remain at home. On Monday he arose as usual, and was busy with writing and arranging his papers. Although he was suffering, the family did not grow apprehensive until 9 P. M. He seemed less restless.

His wife asked him if he was easier. He replied, "A little easier, but the blessed rest is here."

He went away to heaven ten minutes before 11 P. M., January 3, 1898.

He had directed his sons to carry his body to Hampden-Sidney, Va., and bury it there. Around that sacred spot he had spent the richest part of his long and eventful life, he had labored for God and the Church. Three of his children were sleeping there. In the God's Acre also rested the remains of his friends—John Holt Rice, George Baxter, Samuel B. Wilson, Samuel L. Graham, James Fair Latimer, Benjamin M. Smith and Thomas E. Peck.

It is a Virginia Westminster Abbey.

On Friday, January 7, 1898, the body reached Hampden-Sidney. It lay in state until 3 P. M., when the funeral rites were conducted.

Dr. G. B. Strickler had been requested to act as the principal in the service. Dr. C. C. Hersman made the first prayer. Then suitable addresses were made by Dr. G. B. Strickler, Dr. H. H. White and Dr. Moses D. Hoge.

There he waits the resurrection morning. When Mrs. Dabney died she was buried by his side.

With this recital of the facts in his life and career we pause. We wish to submit in closing an appreciation of his character that will show his right to a place among the immortals of our beloved Church.

Family Love.

Among the many traits of character to be emphasized must be his love for his family circle. It showed pre-eminently in his concern for his mother—her comfort and freedom from care. We have seen him halting in his preparation for college actually doing hard manual labor on the farm or in the rock quarry, that he might contribute to her estate and happiness. It lasted throughout her life. His letters to her were frequent and abounded in expressions of affection and love.

He was eager to assist his younger brothers and sisters to secure an education. He taught them himself when he could. He prepared a Latin grammar for his sister Bettie. In cases of sickness he went to nurse them. He was not indifferent about their religious welfare. He wrote letters in regard to the great question of personal salvation. His letters to them breathe such a deep love and abiding affection that only his big warm heart could have written.

His devotion to his wife was a remarkable demonstration of conjugal affection, that increased with the passing years. If it "was love at first sight" in the early days of their courtship, it grew into an all-absorbing passion beautiful to behold. His solicitude for her welfare and comfort was a leading consideration. When he was absent from home on necessary Church business, he wrote frequently and tenderly, often expressing regret that she was not with him to see the sights. He was anxious for her to have a comfortable home. In a private letter to his sons, written a short time before the end came, he said, "Be good to your mother as you would have God's blessing. She will need your comfort."

His love for his own children was great. When death took away three of them, his grief was keenly felt, but he was submissive. Afterwards he was more gentle in his preaching, more sympathetic in his prayers and pastoral services. He used every power at his command to educate his sons and prepare them for useful lives. He urged them to give religion the first place in their lives. He wrote them a joint letter, and a part of it was as follows.

"I desire before I leave the world to give as my best legacy to my family my serious, solemn advice to make choice of God for their God. He has been my father's God and the God of your mother's predecessors. I solemnly charge you to make it your first care to seek after peace with God, and being reconciled to make it your duty to please God in all things. Follow God fully, without turning aside. I have often devoted all of you to God, and there is nothing I have so much at heart as this—that you may be the Lord's: and if you turn aside from this way, I will have it as a witness in the day of the Lord.

Now, my dear boys, this is my last legacy, that we all meet where there is no more death, sorrow or pain."

He loved his grandchildren, as I witnessed in October, 1894, when I saw him with the daughters of Dr. Charles William Dabney in Kentucky.

Human Sympathy.

He was a man of great sympathy. For many students it was a great ordeal to preach before the faculty and students on Wednesday evening, as was required in Homiletics. Often it was undertaken with fear and trembling instead of with gladness. Dr. Dabney was a good friend at such a time. Although others passed just criticisms, he would point out something in the sermon that he liked. For example, a young man preached his first sermon, but read closely and not well. After the manner of preaching had been severely condemned, Dr. Dabney lifted him up by telling how he liked the treatment

and asking the young preacher to give him an outline of the sermon.

However, if a young man showed too much self-reliance or self-consciousness, he pointed out the need for a more humble spirit. Such a suggestion usually made a great change in the young man.

Dr. Dabney in some way learned about the young fellows who needed help in a financial way and quietly rendered the needed help.

He could acknowledge mistakes even to students. The following incident is told by Dr. T. C. Johnson in his Life of Dr. Dabney. Dr. R. P. Kerr, who entered the Seminary in 1871, wrote:

"He (Dr. Dabney) was always a father to the students, courteous and gentle and very considerate in our shortcomings. I shall never forget a debate we had in the chapel on 'The Divine Right of Slavery.' It was at the fortnightly 'Rhetorical' in which the students and faculty discussed great questions. In the debate in question Dr. Dabney presided, and according to the rules could take no part until the end, when he made the closing address. I spoke together with others in the negative. When Dr. Dabney's turn came he uttered a tremendous speech on the affirmative and said some pretty severe things about the fellows who had spoken on the other side. It was a subject, as every one knows, upon which he had very strong opinions and feelings, and we were not surprised that he was warm in the argument. Two days afterwards he called the young men of the opposition apart and said: 'Young gentlemen, I do not wish to take back any argument that I used in the debate. The positions taken then, I have defended with by tongue, my pen and my sword. But I was unnecessarily severe in dealing with you and I wanted to tell you so.'

"We were delighted and not a little relieved, and wanted to hug a man who, holding the exalted position he did, could speak like that to four or five boys in his senior class, and we

agreed that it was but one more proof of Dr. Dabney's greatness."

Speaking for myself as a student under him for three years, and meeting him afterwards when I was engaged in the active ministry, every recollection is pleasant. He was the most inspiring personality that ever touched my life. He challenged me to serve God with my best powers of body, mind, and soul.

The following appreciation was delivered by Dr. W. W. Moore, at the Centennial of Union Seminary, 1912, taken from his book, Appreciations and Historical Addresses:

"Gigantic intellect, volcanic emotions, vast learning, wholehearted consecration—Coryphaeus of American theologians, marvelous teacher, most illustrious of all the great men who have served our Seminary—what can one say of him in a paper like this?

"Stalwart and ungainly in person, of dark complexion, with firm face and strong black eyes, of hot, eager resolute temper, a good hater, an ardent lover, austere of manner but tender of heart, terrible in sarcasm and invective but loving and sympathetic to all in distress. I once heard him preach at the funeral of a dear young friend with the tears literally streaming down his face. Grim fighter as he was against all falsehood and wickedness, in his social relations he was benignant and genial. In his lectures his argument moved with the strength of a tornado, but with the precision of an engine. Fused with passion, the great doctrines of our faith poured from his mind like red hot iron from a furnace. Yet when he questioned the members of the class, never was a man more patient, more gentle, more considerate with a dull or timid student than this intellectual Titan who a moment before had been laying about him with the hammer of Thor.

"It has been said that a small island can be explored in a few hours, but not a wide continent. So the gifts of some men are insular and may be summed up in a few words, but the gifts of this man were continental. It would be impossible in the time at our command to give any adequate picture of him.

" 'I dwell among mine own people,' said the great woman of

Shunem to Elisha. How loyal Dr. Dabney was to his own people and this Seminary, and how little he was moved by considerations of ambition or gain, is well illustrated in his prompt and positive refusal of the positions offered him in Princeton Seminary, at the Fifth Avenue Church, New York, and elsewhere.

"Dr. Dabney was a many-sided man-student, teacher, farmer, mechanic, financier, political economist, patriot, army chaplain, soldier, chief of staff of Stonewall Jackson, philosopher, theologian, author, Seminary professor pre-eminent, and mighty preacher of the gospel."

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BOOKS

The Preacher's Old Testament: *By Edward Mack, D. D., McCormick Professor of Hebrew and the Interpretation of the Old Testament in Union Theological Seminary, Richmond, Va.* Being the seven Lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary in 1923. With Introduction by Rev. J. Ross Stevenson, D. D. Fleming H. Revell Company, New York. Pp. 158. $1.25

We have long wished that some one would write a book like this. And we have long known that no man was better qualified to write it than Dr. Mack. Those of us who have the privilege of working with him in the same teaching corps are well acquainted with his fine spirit, his profound Christian experience, his rare culture, and his sound and varied learning, and we always think of him with affection and admiration. The students in the Seminary also, and not a few of our churches and people, know what a richly gifted man he is and what an instructive and moving writer. But there are many who will get their first impressions of his charm and power as an author from this book.

It is not merely a book for scholars, and, notwithstanding the seeming implication of the title, it is not merely a book for preachers. It

is a book for all intelligent readers of the Bible. While discarding decisively the "assured results" of the radical critics Dr. Mack's book is not a discussion of Old Testament criticism. While stating explicitly that his lectures are addressed to the use of the Old Testament in the making of sermons, he so handles his subject that it is scarcely less interesting and stimulating to the general reader than to the preacher, for "his wish is to tell something of the meaning to him of the Old Testament as a direct message from God to man." How well he has succeeded in doing this may be seen from the following statement made by the President of Princeton Seminary: "A prominent layman, greatly perplexed by present-day discussions of the Bible, followed with keen and lively interest this whole series of lectures as they were delivered, and with the result that his faith in the Bible was reestablished and his soul richly fed." The lectures as printed are calculated to render the like service to those who read them, and I trust that great numbers of our people will do so.

The titles of the seven lectures are: I. Introductory: General Values. II. Literary Values and Influence. III. Historical Values. IV. Dramatic and Imaginative Elements. V. The Moral Message. VI. A Sound Philosophy. VII. The Messianic Heart.

This is a precious book. The reading of it will confirm the faith of our people. The study of it will enrich the preaching of our ministers.

W. W. Moore.

Union Theological Seminary.

Matter and Spirit: *By James Bissett Pratt.* The MacMillan Company, New York. Pp. 230. $1.50.

This is a book of SUCH IMPORTANCE that no minister can afford to pass it by. It should be read, studied, digested and placed in the library for reference. It is truly an epochal book, and is one of the most important contributions to modern psychology in recent years. Prof. Pratt is a psychologist of recognized ability and standing, and any book coming from his pen carries with it the weight of authority. The importance of this book lies in the fact that it teaches the reality of both matter and spirit, a doctrine that has been much discredited by modern psychologists; but which is the teaching of the Scriptures and the testimony of consciousness. It is encouraging to have a psychologist of Dr. Pratt's standing declare himself a Dualist. The book contains six lectures given at the Yale Divinity School in April, 1922. Lecture I examines the claims of Materialism and crushes them. Lecture II demolishes the theory of Parallelism. Lecture III shows Behaviorism to be untenable. Lectures IV and V develop the doctrine

of Inter-action as the best solution of the problems arising from dualism. Prof. Pratt calls his theory the Dualism of Process. Lecture VII discusses the Consequences of Dualism in which it is shown that dualism is the conception of Christianity, and that the truth of Christian teachings depend upon the validity of this doctrine. If dualism is true, then Christianity is right. The theory brought out in this book may not go far enough to satisfy all, but it is a great advance over the prevalent theories. As a result of this book dualism can no longer be treated with contempt by psychologists, and the preacher can lift up his head in the presence of modern psychology as he defends the teachings of the Scriptures.

I quote from a review of this book by Dr. Leander S. Keyser in the Biblical Review of April, 1923: "Our heart is cheered by this outspoken defense of realism and common sense in psychology. It augurs a better day. We rejoice, too, that Dr. Pratt takes the firm position that the dualistic view leads back to a personal God, and thus gives us the theistic world-view; and also that dualism is in agreement with the teachings of Christianity, which he calls 'our religion'. Here is a true prophet who comes forth from the ranks of the psychologists. And a most gratifying fact is, that he has the knowledge, the ability, and the logical acumen necessary to command the respect of the experts and specialists in the field of psychological investigation. We go so far as to say that we believe this work deserves to be used, and ought to be used, as a supplementary text-book in psychology in every college and university."

JOHN C. SILER.

Shenandoah Junction, W. Va.

OUTSPOKEN ESSAYS: *By W. R. Inge, Dean of St. Paul's.* Fourth Impression. Longmans, Green & Co., New York, Toronto. 1923. Pages 275. $2.00.

Dean Inge is justly regarded as a most able Christian thinker and philosopher. Indeed, it is said that he is the most influential thinker in England today. No brief review can do justice to the powerful essays which are found in this book. In the first one, "Confessio Fidei" the Dean fearlessly states his belief concerning the fundamental questions of Creation, Revelation, Materialism, Origin of Evil, Nature of God, the Problem of Human Suffering, Modern Science, the Deity of Christ, Evolution, and other burning questions of today. He declares that it has been proved beyond the shadow of a doubt that the so-called lower animals are literally our distant cousins. He claims that the worst enemies of Christianity are Christians. The

Dean accepts evolution and still holds fast to a supernatural Christ, and a supernatural Christianity.

The titles of the six remaining essays are: "The State Visible and Invisible," "The Idea of Progress," "The Victorian Age," "The White Man and His Rivals," "The Dilemma of Civilization," "Eugenics." These topics are discussed in a most illuminating and thought-provoking way. On every page there are striking sentences which we would love to quote. Whether one agrees with Dr. Inge or not, one must admit that the Dean is a fearless and candid thinker, and what he writes cannot afford to be overlooked by the Christian minister. A careful study of these brilliant essays will serve as a powerful mental stimulus to the preacher and will suggest many fruitful themes for sermons.

E. C. CALDWELL.

Union Theological Seminary.

MEN, WOMEN AND GOD: *By Rev. A. Herbert Gray, D. D.* George H. Doran Company, New York. Pp. 200. $1.50.

SEX AND COMMON SENSE: *By A. Maud Royden.* G. P. Putnam's Sons, New York. Pp. 211. $2.50.

Sex questions are among the predominant questions of our time. These two books are said to be the best so far published treating of sex problems. They are indeed excellent.

Men, Women and God by Dr. Gray is designed for students in colleges and universities. It is a wholesome book that lets the light in on a difficult and delicate subject. The college men and women will profit greatly by reading this book, for it is a sane and pure discussion of sex and sexual relationships and is replete with information that every young man and young woman of college age should possess. It is a Christian book holding up Christian ideals, and cannot but exert a mighty influence in directing the thoughts of college students towards the noblest and purest sex relationships. The preacher will find this book full of helpful suggestions to guide him in his counsel and instruction to youth. I want to commend this book from my heart.

Sex and Common Sense is a wise discussion of the sex question from a woman's point of view. Miss Maud Royden is one of the well known women of the world, and is England's most distinguished woman preacher. In her book she has given us an earnest, heart-stirring, sympathetic discussion of sex problems as they appeal to a consecrated Christian woman. We may not always agree with Miss Royden's interpretation of Scripture, nor with her attitude to Paul; but we cannot but be impressed with the truth of much she has to say. Her plea for a single standard of sexual morality, and her

placing the secret of sexual purity where Christ placed it—in the heart, goes to the bottom of the question. Her contention that we will have to go beyond marriage to solve the divorce evil is undoubtedly right. The light of Christian truth on sexual subjects wisely given will do much to restore morals. It will be worthwhile to read and think on these two books.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

JEWISH THEOLOGY: SYSTEMATICALLY AND HISTORICALLY CONSIDERED: *By Dr. K. Kohler, President of the Hebrew Union College, Cincinnati.* The MacMillan Company, New York. 1923. Pp. 505. $3.00.

This is not a new book, but one which has had an unusually large and continuous circulation. It is a systematic presentation of the doctrines of Judaism along the lines of historical development. There are three parts to the book: I. God; II. Man; III. Israel and the Kingdom of God. The author is a Reformed Jew and writes from the rationalistic point of view of the Reformed Jew.

In Part I, the chapters which deal with the character of God are unusually fine. The section, "God in Relation to the World," is not so good, the author's rationalistic views are too much in prominence. In the chapter on the "Moral Government of the World," he does not touch the problem. He takes a superficial and unreal view of sin and evil. "Evil is but the contrast of good, as shade is but the contrast of light."

Part II, his doctrine of man, gives the impression of having been written in the interest of a philosophy of life, which is inadequate and unreal when tested by experience. There is a studied misrepresentation of Paul in his teaching as to the origin, nature and destiny of man. He teaches that repentance alone is sufficient for salvation. He believes in immortal life, but not in the Resurrection of the Body.

His idea of the Kingdom of God is a civilization which accepts the Fatherhood of God and the brotherhood of man as his children, with justice as the foundation of society, as the ideal of humanity. There are some fine chapters in this section of the book.

In spite of the author's profession of impartiality one cannot but feel that in the reference to Christianity throughout the book he has written with a prejudiced mind. That the author of a good book should show such a spirit is to be greatly regretted.

The book is a splendid presentation of the point of view of the Reformed Jew. Any minister interested in the religious life of the Jews or in comparative religion will find the book abundantly worthwhile.

HERBERT S. TURNER.

Staunton, Va.

THE MYSTICAL QUEST OF CHRIST: *By Robert F. Horton, D. D.* George H. Doran Company, New York. Pp. 317. $3.00.

Here is a truly religious book of great value. I do not believe Dr. Horton has ever done a more important and helpful piece of work than he has accomplished in this splendid volume. This is a treatise on sane Christian mysticism. But this true Christian mysticism is intensely practical, and pervades all the activities of life. The outstanding rule of the Christian life as set forth is "Be Christlike." "A Christian is a Christlike person. A Christian Society is one which is aiming at Christlikeness. A Church is an organization for producing Christlikeness in individuals, for making society, the nations, the world, Christlike." This quotation shows the scope of the book. The lines here suggested are followed out in a way that makes a profound spiritual impression upon the reader. I wish every minister would read this book and convey its message to his people. It is full of meat for all. I shall return to this volume many times for help.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

THE MAKING AND MEANING OF THE NEW TESTAMENT: *By James H. Snowden.* The Macmillan Company, New York. 1923. Pages 311. $2.50.

Dr. Snowden is well known as a writer with a charming literary style combined with remarkable scholarship. He has the rare gift of compact and yet lucid statement. It would be hard to find a better book on the New Testament as a whole than the present volume. If any preacher is contemplating taking his congregation over a consecutive study of the New Testament, he could hardly do better than use Dr. Snowden's book as a guide.

E. C. CALDWELL.

Union Theological Seminary.

THE MINISTER AND HIS GREEK NEW TESTAMENT: *By A. T. Robertson, Professor of New Testament in Southern Baptist Theological Seminary, Louisville, Ky.* Doran Co., New York. Pages 139. $1.75 Net.

In twelve delightful chapters Dr. Robertson shows how the preacher can find fresh and forceful sermons in the Greek prepositions, in the Greek tenses, in the Greek article and in the Greek syntax. The distinguished author presents a powerful appeal for the study of the Greek New Testament. With all my heart, I wish every preacher in our Church would read this noble book and either begin or renew his

study of New Testament Greek. Such a study would revolutionize the preaching of the Southern Presbyterian Church. It is a disgrace and shame that our preachers practically ignore the Greek New Testament.

E. C. CALDWELL.

Union Theological Seminary.

THE GOD THAT JESUS SAW: *By W. Garrett Horder.* The Pilgrim Press, Boston. Pp. 215. $2.00.

GRACE: *By Lewis Sperry Chafer.* The Sunday School Times Company, Philadelphia. Pp. 373. $1.50.

The reasons for reviewing these two books together are: because both treat of God's relationship to men though from different theological aspects, and because each book is an example of a great opportunity lost by going to extremes.

Dr. Horder, the author of "The God That Jesus Saw," passed to his eternal reward early in this year (1923). The author had before him a wonderful opportunity to discuss at length Jesus' conception of God as given in the Gospels. He does give us here and there glimpses of the possibilities he had within him for the development of his subject, for there are helpful and suggestive thoughts throughout the volume. But the book is marred, in fact almost ruined, by the intense modernism of its author, who seems to see nothing of value in the Christian thought of past centuries. No opportunity is lost for expressing his modern views. He advocates the revising of the Bible so as to leave out the doctrines that are objectionable and disturbing to moderns.

Dr. Chafer in "Grace" goes to the other extreme, in fact, I hardly know how to express myself concerning this book, for I have been helped, disappointed and chagrined by it. The theme is the greatest of all the ages, and offers a wonderful opportunity for a fresh and vital treatment of the never dying doctrines of grace. The author loves his Bible as the Word of God and has filled his book with quotations from its pages. There is a reverence in the treatment of the subject that draws one to the author and his book, and yet there is a severity that repels one. The books contains five chapters: "The Theme," "Salvation by Grace," "Safe-keeping in Grace," "The Life Under Grace," "Conclusion and Appeal." The fourth chapter, "The Life Under Grace," takes up 272 pages which shows this to be the real design of the book. There is much in this lengthy chapter of interest, but I confess I cannot grasp the full significance of the discussion. This seems to be its purport: that under grace we are free from the moral laws and precepts of the Old Testament not only as

a way of salvation, but also from them as rules of life. Under grace, too, we are free from most of the teachings of Jesus, e. g., the Sermon on the Mount, for the reason that these teachings belong to the future kingdom age. The portions of Scripture that are binding under grace are those relating to salvation by grace, notably the Epistles of Paul. I sympathize with much in this book, but feel that it has gone into extreme positions in many points which certainly destroys its usefulness.

Is it not strange that these two books from such opposite schools of theological thought should both agree in the emasculation of the Scriptures? There is food for thought here. I hope I have done these Christian brethren no injustice by recording these impressions of their books, and warning against the peril of extreme and unbalanced thought.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

THE CAMPBELL MORGAN ANALYZED BIBLE: The HOLY BIBLE Containing the Old and New Testaments. American Standard Version. With Topical Heading and References and Twenty-five New and Instructive Outline Maps. Standard Edition With Analysis and Spiritual Interpretation of each book *By the Rev. G. Campbell Morgan, D. D.* Thomas Nelson & Sons, New York. $5.00

This edition of the Bible is a step in the right direction. But we feel that it does not go far enough. Dr. Morgan's outlines are very suggestive, but they are so very meager as to be of comparatively little value to the Christian worker and Bible student. What we need is an edition of the Bible which will give a brief introduction to each book, in which are discussed questions of authorship, date, occasion, purpose, readers, theme and analysis; and also giving the theme and analysis of each paragraph printed in the margin opposite that paragraph; and also footnotes explaining any difficult passage. We suggest that Dr. W. W. Moore of Union Theological Seminary in Virginia call to his help the assistance of the outstanding Bible scholars of America, and issue the American Revised Version of the Bible in an edition which embodies the points mentioned above. Such a Bible will meet the greatest need of American Christianity today.

E. C. CALDWELL.

Union Theological Seminary.

OUTLINES OF A PHILOSOPHY OF RELIGION: *By Auguste Sabatier.* Geo. H. Doran Company, New York City. Pp. 348. $2.50.

The main effort is to set forth Christianity as a religion of the Spirit, all sufficient, with the authority of an infallible pope and an

infallible Bible both eliminated. The author is not always consistent with himself. He sometimes asserts the authority against which he is, in the main, contending. There are occasional statements which are contrary to facts. It is somewhat difficult to know just what the author's position is. He is more of a poet than a logician—more of a preacher than a systematic theologian. The emphasis, all the way through, is placed on Christian experience. Christianity is declared to be the final and universal religion. The book contains some magnificent passages, and it is, in the main, inspiring. Though there are in it things to which we cannot agree, the book is immensely worth reading and studying. It is so superior to some more recent philosophies of religion, that the republication of it at this time is probably justified.

A. R. CARR.

Savannah, Ga.

PERSONAL AND BUSINESS EFFICIENCY: *By C. A. Henderson, M. A., Professor of Psychology, Babson Institute, Wellesley Hills, Mass. Formerly Assistant Professor, College of Business Administration, Boston University, with Courses in Industrial Management, Sales Management, and Personal and Business Efficiency.* Doran, New York. 1923. Pp. 308. $2.00.

The author uses this as a text-book with his classes, but also had the general reader in mind. The book contains many things of practical value, especially in applications of psychology. It is full of quotations from modern psychologists and philosophers, and summarizes some of the best things in Mill's "System of Logic." But some of the quotations are inaccurate. At the end of the last chapter, the author has compiled some fine thoughts upon religion and its chief themes, though he has made some effort to confine himself to natural religion.

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE REALISM OF JESUS: A Paraphrase and Exposition of the Sermon on the Mount. *By Prof. J. Alexander Findlay, M. A., Didsbury College, Manchester.* Second edition. Doran, New York. Pp. 182. $1.50 Net.

The Sermon on the Mount will mean more to a young pastor who goes through it, paragraph by paragraph, with this book as a guide. The title is not happy, and much in the book will arouse question or dissent. The Paraphrase makes one doubly grateful for the King James Version. But still these pages are illuminating and suggestive.

Almost every page has something worthy of note, and well written. The book seems to grow better as one grows accustomed to its gait, and the closing chapter, "The Last Fear and the Way Through It," brings one to an old-fashioned, heart-warming view of the Christ of the Cross, as the world's only hope for salvation from sin.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

TARBELL'S TEACHERS' GUIDE: Fleming H. Revell Company, New York. Pp. 432.

You are doubtless familiar with this Guide, as it has been on the market for eighteen years. It is the most voluminous of all the one-volume "helps" on the Sunday-school lessons, giving an average of eight or nine large pages to each lesson. Much of the material is good. But there is too much. It puts a premium on indolence, for it leaves nothing for the teacher to do. And for this reason it is more of a crutch than a help.

M. RYERSON TURNBULL.

Assembly's Training School.

SNOWDEN'S SUNDAY SCHOOL LESSONS: *By Dr. James H. Snowden.* The Macmillan Company, New York, Pp. 378. $1.25.

This is the third annual volume of Dr. Snowden's Sunday School Lessons. When they first appeared they were welcomed by the Sunday-school world because they were *different.* Dr. Snowden confines himself almost exclusively to the practical exposition of the Bible material, and he does it in a very striking way. He goes at once to the vital truth of the lesson, and presents it in an original, interesting, and even gripping manner. The student is not left to find his way to the real meat of the lesson through a mass of more or less unrelated material. For this we are grateful. But we have one fault to find with even Dr. Snowden's method. He studies the Bible material *for* the student, instead of directing the student how to study it for himself. Enthusiasm, originality and power in the teaching of the Bible can be secured only through the teacher making his own, first-hand study of the Bible material.

M. RYERSON TURNBULL.

Assembly's Training School.

JESUS CHRIST AND THE MODERN CHALLENGE: Can We Still Believe in His Divinity? *By Frederick C. Spurr, President of the National Council of Free Churches (Great Britain.)* Revell. 1923. Pp. 204. $1.50.

A vigorous and positive discussion of the Person of Christ; a fine specimen of up-to-date theology, that is, eternal truth in contemporary

language for people today; a readable book, building up faith in proved doctrine and inspiring the reader to active effort; a homiletical model, packed full of themes, arguments, outlines, and fine passages.

Old-fashioned orthodoxy will find itself at home in this quite modern book, except perhaps with the author's theories of the resurrection body and the interpretation of the Ascension. To some these speculations will be helpful.

The author sticks to his theme. Proving that, despite modern criticism and modern psychology, "the uniqueness of Christ remains unchallenged while the Divinity of Christ shines forth still more resplendent," he defends the Virgin Birth, barely touches the Atonement, and does not even use the word "millennium."

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE SPIRITUAL PILGRIMAGE OF JESUS: The Bruce Lectures. 1917. *By James Alex. Robertson, D. D.* Fifth Impression. The Pilgrim Press, Boston. Pp. 288. $2.25.

When this book was first published in England about three years ago, it leaped into prominence as one of the most talked of religious books of the year. It gives a sympathetic and illuminating treatment of the growth in Jesus of what the author calls "the God-consciousness" and "the greatest spiritual fact that has ever emerged in the long story of the human race."

The great value of this book to the preacher lies in the fact that it shows him how to approach the problem of the deity of Christ. Every preacher should make a careful study of this notable book.

E. C. CALDWELL.

Union Theological Seminary.

PROPHECY AND THE PROPHETS: *By Theodore H. Robinson, D. D.* Charles Scribner's Sons, New York. Pp. 222. $1.75.

This volume is the latest addition to that useful series, "Studies in Theology," which gives such a fine survey of modern theological thought. Dr. Robinson has done a good piece of work in this book from the viewpoint of much of modern scholarship. His book is worthy of commendation to any one who desires to study the prophets in their historical settings, which is essential to understanding them. The author accepts the conclusions of the critics that many of the prophetic books as we have them are composite. He lays much stress on ecstasy as a necessary prophetic phenomenon, more by far, it seems to me, than the Old Testament narrative permits. Aside from these extreme views the book is a valuable help to the study of the prophets. The

essential thought in the chapter, "The Two Religions of Israel," is very illuminating as showing the origin of the heathen practices and ethics that led to the downfall of Israel. The chapters on Amos, Hosea, Jeremiah are very fine. The excellent spirit of the book may be seen from its closing paragraph. "Up to Calvary led all the religious history of Israel; from it flowed all the truest spiritual life of later ages. It may well be that the human race stands yet near the beginning of its career. There may be before mankind aeons of progress in the understanding of the life and death of Jesus. One thing is sure: All that came before Him led up to Him, all that comes after Him must start from Him, 'that in all things He may have the pre-eminence'."

JOHN C. SILER.

Shenandoah Junction, West Virginia.

A STUDY OF THE JUNIOR CHILD: *By Mary T. Whitley.* The Westminster Press, Philadelphia. 1923. Pp. 155. 60 Cents.

This is the specialization unit on child study for the Junior Departments in the Standard Teacher Training Course. The book is not only accurate and scholarly, but it is written in a non-technical and attractive style that makes it exceedingly interesting. It is an indispensable book for workers in the Junior Department.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE FAITH THAT OVERCOMES THE WORLD: *By the Rev. Van Rensellaer Gibson, A. B.* The Macmillan Company. 1923. Pp. 110. $1.00

This book which, as the author says, "Is designated to aid thinking men and women in attaining to the higher knowledge, healing and mastery of life," does not deserve more than a word. It is not only full of extreme statements, fanciful interpretations, and false conceptions; but it is not so interesting nor suggestive as other books in the same field—for example: "Christianity and Auto-suggestion," by Brooks.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

IF I MISS THE SUNRISE: A Study in the Reality of Religion. *By J. H. Chambers Macaulay, M. A.* George H. Doran Company. 1923. Pp. 225. $2.00.

Dr. Macaulay says of his title, "If I miss the sunrise," "it explains itself. To search for 'other proofs and witnesses of God,' and not to

concentrate attention 'on the *One* He gave us in our very flesh to know; is to miss the supreme reality." In nearly a score of essays he develops his theme from many angles, striving to bring us into grips personally with Christ. It is a thought provoking book like his "Reality of Jesus"; but, like it also, the style is not always clear.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE CHILD AND AMERICA'S FUTURE: *By Jay S. Stowell.* Published jointly by Council of Women for Home Missions, and Missionary Education Movement of the United States and Canada. 1923. Pp. 182. Cloth, 75 Cents; Paper, 50 Cents.

I hope a number of pastors will read this Home Mission Text Book. It is crammed with vital facts about the youth of our country. It deals with their physical life, their play and work, their education, their religious nurture, and shows how necessary it is to influence the child if we would advance the race. A good companion book is "The Debt Eternal," by John H. Finley.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

SOME LIVING MASTERS OF THE PULPIT: *By the Rev. Joseph Fort Newton, Litt. D., D. D.* George H. Doran Company. 1923. Pp. 261. $2.00.

In teaching Homiletics the past year I have turned to this book often to discover the secret of the power of the preachers of our own day, to secure illustrations, to fire my own heart. It is a book that glows and warms, that makes one rejoice that he is a preacher of the Gospel. Dr. Newton knows how to write charmingly. Unfortunately the book mirrors again and again Dr. Newton's liberal views, both in his choice of men, and in his treatment of them.

The ministers studied are: George A. Gordon, John A. Hutton, Dean Inge, Charles E. Jefferson, W. E. Orchard, Charles D. Williams, A. Maude Royden, Samuel McChord Crothers, T. Reaveley Glover, S. Parkes Cadman, Reginald J. Campbell, William A. Quayle, George W. Truett, Edward L. Powell, Frank W. Gunsaulus.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE PLACE OF BOOKS IN THE LIFE WE LIVE: *By the Rev. William Stidger.* George H. Doran Company. 1922. Pp. 198. $1.50.

Dr. Stidger reads many books, loves them and writes about them with contagious enthusiasm. He says this of their influence on him:

"Becoming a Book-Reading Preacher has remade my life! It has made me ten times as useful and it has made my life infinitely bigger." You can hardly go through this book without catching something of his intense interest in books. The book is easy to read, and is valuable for its references to and quotations from a number of volumes many of us do not seem to have time to examine.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

CLASSICS OF THE SOUL'S QUEST: *By R. E. Welsh, M. A., D. D.* George H. Doran Company. 1923. Pp. 342. $2.00.

Any one keeping up with the literature of the psychology of religion is aware of the revival of interest in mysticism, the soul's quest for God. Dr. Welsh has given us, therefore, a timely book. He deals with the following works in chapters of varying length: Augustine's "Confessions," Dante's "Divine Comedy," Tauler's "Sermons," "Theologica Germanica," Thomas A. Kempis' "Imitatio Christi," Bunyan's "Grace Abounding" and "Pilgrim's Progress," William Law's "Serious Call" and the relation of Jacob Behmen and John Wesley to William Law, Tolstoy's "Confessions," Marcus Aurelius in Walter Pater's "Marcus The Epicurean," Rabindranath Tagore's "Song Offerings" and "Meditations." His purpose comes out in the last chapter, in which he evaluates the different types making the quest, from the Stoic to the Christian. We are grateful for this strong statement, "The *historical* Jesus Christ is the indispensable source and constant prerequisite of Christian experience." The style is delightful, the quotations are striking; the book is rich in inspiration, and abounds in preaching material.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE CHRISTIAN CREDENTIALS: An Appeal of Faith to Doubt. *By John J. Lawrence, D. D., Pastor First Presbyterian Church, Binghamton, N. Y. Introduction by S. Parkes Cadman, D. D.* Revell. New York. Pp. 233. $1.50 Net.

This busy pastor has read widely in Denney Fairbairn, and others who do not believe in "whittling down the demands of faith to the vanishing point." Better still, he has thought clearly, and he writes well. "Jesus laid repeated emphasis upon belief. He seemed always to assume that a man's belief was the regulating factor in his conduct . . . The whole purpose of the Christian Gospel is the presentation of a series of facts for human belief." The present situation is one of "general unsettlement," and the need is for faith. "Christianity need

not be taken on intellectual sufferance. There may be difficulties in the way of believing; there are greater difficulties in the way of not believing." On the whole, this is a good book, largely because of what it suggests.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

THE THEORY OF ETHICS: *By Arthur K. Rogers.* The Macmillan Company, New York. Pp. 197. $1.50.

FREEDOM AND CHRISTIAN CONDUCT: *By John A. W. Haas.* The Macmillan Company, New York. Pp. 318. $2.25.

It is good to read a treatise on ethics occasionally. These two books from the Macmillan Company are worthy of attention, and make good companion volumes, because each approaches the subject from a different point of view.

"The Theory of Ethics," by Rogers, is a broad and expansive treatment of ethics from the naturalistic standpoint. It has to do with the ends of life rather than with duty. The meaning of life is expressed thus: "Life, namely, means *doing things that we find interesting and important.*" (Italics his.) It will be seen at once that such an ethical theory needs safeguarding to keep it from downright selfishness. The author does attempt this safeguarding, but, in my judgment, has not well succeeded. One of the important values of the book is its attention to vocational ethics; indeed, the emphasis is on vocation rather than on duty. Another value is its revolt from the "social" conception of ethics to give more important place to the "individualistic" conception. The student of this book will receive many helpful suggestions.

The purpose of Dr. Haas' book "Freedom and Christian Conduct" is clearly stated in the Preface. "The purpose is to furnish a comprehensive ethics for students in a church college, which shall have in view the whole ethical development, both ancient and modern, and state it in a systematic philosophical form." This purpose has been fully and ably accomplished. The book has three outstanding characteristics: 1. It is thoroughly Christian throughout. 2. The arrangement of the material makes it a workable book. 3. The matter is full of helpful suggestions, especially for the teacher and preacher. It furnishes a fine foundation for the development of an instructive, interesting and character building course in ethics with the Christian interpretation always in full view. The chapters on "Freedom and Pessimism," "The Leading Ethical Ideals," "Basic Social Virtues," "The Church," "The State" are particularly good.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

SOME ASPECTS OF RABBINIC THEOLOGY: *By Dr. Solomon Schechter, Former President of the Jewish Theological Seminary in America.* The Macmillan Company. New York. 1923. Pp. 384. $2.60.

The author's purpose is to give a presentation of Rabbinic opinion on a number of theological topics offered by Rabbinic literature. He treats of such subjects as God, The Kingdom of God, The Law, The Good and Evil *Yezer*, Forgiveness and Reconciliation. His method is historical, gathering together the opinions of the Rabbis and drawing from these the underlying spiritual principles. He states their teaching on "God and Israel" thus: "He is their God, their Father, their strength, their shepherd, their hope, their salvation, their safety; they are his people, his children, his treasure, his firstborn son." The chapters on "God" and "Repentance" are the best.

The author states that his attitude is a Jewish one, which is quite clear from many passages. For example his attitude towards Paul, whom he claims to be quite unintelligible, his understanding of suffering and atonement and his interpretation of the Law.

The book as a whole is well done and brings out forcibly that Rabbinic literature is not all hairsplitting about ceremonial trifles and though containing much that to us is distasteful and childish is the expression of a profound religious experience.

HERBERT S. TURNER.

Staunton, Va.

PARENT TRAINING IN THE CHURCH SCHOOL: *By Florence E. Norton.* Board of Christian Education of the Presbyterian Church in the U. S. A. 1923. Pp. 96. 60 Cents.

In a very practical manner this book will serve the Church in its endeavor to reach the parents on behalf of their children. It discusses such questions as the relation of the Children's Division to parents, mothers' clubs, parent-teacher associations, and gives plans and programs which seem workable.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

BIBLE BIOGRAPHIES: *By Rev. W. M. Taylor, D. D., LL. D.* Moses the Law Giver, Joseph the Prime Minister, David King of Israel, Ruth the Gleaner and Esther the Queen, Elijah the Prophet, Daniel the Beloved, Peter the Apostle, and Paul the Missionary. Eight Volumes, each, net, $1.50. George H. Doran Company. New York.

Doran Company is to be greatly commended for bringing out a new print of the famous Bible Biographies by Dr. Taylor. It is not too

much to say that no other series of Bible Biographies have proven to be more useful to the minister than these splendid studies by the famous New York preacher of a generation ago. No preacher can afford to be without these biographies. It is unnecessary to make any further comments on this series as the books are well known.

E. C. CALDWELL.

Union Theological Seminary.

SAINT MARK'S LIFE OF JESUS: *By T. H. Robinson, University College, Cardiff.* Doran Company. New York. Pp. 134. $1.75 Net.

The distinct feature of this book is the power of the author to penetrate beneath the language of the Second Gospel and state in simple language the abiding lessons. Dr. Robinson has given us a most stimulating and inspiring study of Mark's account of Jesus. It is not a detailed commentary, but in a few vivid strokes he sets forth the deeper spiritual meaning of the events of the life of our Saviour.

E. C. CALDWELL.

Union Theological Seminary.

THE SEMITIC RELIGIONS: *By David M. Kay.* Charles Scribners' Sons. New York. 1923. Pp. 208. $2.50.

This book contains the Croall Lectures for 1923. The six lectures are as follows: "Hebrew Religion—Primitive and Prophetic," "Hebrew Religion from Cyrus to Vespatian," "Judaism," "Christianity," "The Moslem Religion" and "The Heritage and Obligations of Semitic Religion."

In this book the author simply traces in outline the history of the "Four Religions." The most striking thing about it is the comparison between Christianity and the Moslem Religion. The author bases his estimate of the Moslem Religion on his experience during five years' residence in Constantinople fighting against the Turks and their allies. He places Mohammed's call and inspiration on the same plane with the Prophets of the Old Testament, and puts Islam on an equality with Christianity.

The author has wasted a real opportunity to make a valuable contribution to the study of Comparative Religions.

HERBERT S. TURNER.

Staunton, Va.

THE DOCTRINE OF SIN: *By Reginald Steward Moxon, B. D.* George H. Doran Company, New York. Pp. 247. $3.00.

This is an able and valuable monograph on the doctrine of sin. The various theories of sin and its origin are traced from the earliest

Christian times to the present. It is a full and complete history of the doctrine. The style is clear and makes easy, interesting reading. Taken all in all it is a splendid book on this great and perplexing subject. There are eight chapters: 1. Introduction. II. The Doctrine of Sin As Held in the First Four Centuries. III. Pelagianism. IV. Augustinianism. V. Semipelagianism. VI. Scholastic and Mediaeval Views of Sin. VII. Modern Views of Sin. VIII. The Psychological View of Sin. There is a good index to the volume. Since the author's viewpoint is Semipelagian and psychological, the Calvinist finds much to criticize in the book; but for all that it is a wholesome and instructive treatise on the doctrine of sin. I most heartily commend the book to any one who is making a study of this doctrine in its historical aspects.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

THE TEACHING OF JESUS AND THE JEWISH TEACHING OF HIS AGE: *By the Rev. Thomas Walker, D. D.* George H. Doran Company. New York. Pp. 381. Price $5.00

This is a work of immense learning. It is the Author's Thesis for the degree of Doctor of Divinity in the University of London. It consists of six chapters of two sections each. The first sections give the teaching of the Apocrypha and Pseudepigrapha—the extra canonical Jewish literature of the period 200 B. C.-100 A. D.—and the second sections give the parallel teaching of Jesus on six great subjects—the Idea of God, the Kingdom of God, the Character of the Messiah, the Doctrine of Man, the Way of Salvation and the Hope of the Hereafter. He reaches the conclusion that while there is some relation between the teaching of Jesus and that of these extra-canonical books, the similarities are not "sufficiently close to prove direct literary dependence on the part of Jesus." The pulpiteer will find here and there suggestive themes for sermons.

R. F. CAMPBELL.

Asheville, N. C.

THE PRAYER LIFE OF JESUS: *By Rev. M. E. Dodd, D. D.* George H. Doran Company, New York. Pp. 173. $1.50 Net.

This book reflects some of the qualities of its author's personality which have made him an exceptionally popular and successful pastor. The spirit of the book is devout, its atmosphere cheering, its style easy and engaging, its illustrations apt, and its applications practical and helpful. In his own language his purpose is "to discover what Jesus did, what he said, and what happened in his own personal, private

and public prayer." This book is wholesome, devotional reading, and its theme would afford the basis for a fine series of prayer meeting studies.

HENRY WADE DUBOSE.

Spartanburg, S. C.

RELIGIOUS PHILOSOPHY: *By Lewis Guy Rohrbaugh, B. D.* The George H. Doran Company. New York City. Pp. 183. $1.60.

A STUDENT'S PHILOSOPHY OF RELIGION: *By William Kelley Wright, Ph. D.* The Macmillan Company. New York City. Pp. 472. $2.50.

The relation between philosophy and religion seems to be receiving more than usual attention, just now. Dr. Rohrbaugh and Dr. Wright have dealt with the subject in different ways. Dr. Rohrbaugh's book is original and very interesting. It is an attempt to build a system of spiritual monism on the latest scientific guess as to the nature of reality. This is found in the energy concept. Energy is the only reality. He seeks to protect his theory against the charge of pantheism. He does not make many references to the Bible, but is reverent in spirit and maintains the truth of the Scriptural teachings. The book is, indeed, fascinating, and if we could accept the "energy concept" on which it is based it would be convincing.

The book by Dr. Wright consists of lectures delivered in Cornell University. In this the subject is dealt with in a more commonplace way by a thorough-going modernist. The author assumes that religions all come by evolution, though his use of the word evolution is so elastic that it means nothing. He finds fault with God as declared to us in the Old Testament. He thinks it does not matter whether Jesus were faultless or not, as He was superior to other men. He thinks that Judaism is better for Jews than Christianity, and advises them to stick to this faith. He calls on liberals to fill the churches and popularize their religion, because no religion can succeed without being made a religion of the people. He waxes warm against evangelists. He definitely teaches that God is finite. God does the best He can, but cannot quite manage the world. These things were taught to students in Cornell University.

W. F. CARR.

Savannah, Ga.

THE NEW TESTAMENT IN GREEK: Text. With Critical Apparatus. British and Foreign Society, London. American Bible Society, New York. 1923. $1.50. American Bible Society, 218 N. Adams Street, Richmond, Va.

The British and Foreign Society is to be heartily congratulated

upon bringing out a new print of Nestle's Greek New Testament. This famous edition of the Greek New Testament gives the readings adopted by Tischendorf, by Westcott and Hort, and by Bernhard Weiss. The great advantage of the Nestle edition is that these various readings are printed on the same page, so that the student has before him all the various readings of the great editions of the Greek New Testament. Another good feature is the very wide margins, which give ample room for notes. We have no hesitancy in claiming that Nestle's Greek Testament is the most convenient one for the student.

E. C. CALDWELL.

Union Theological Seminary.

PLACES OF QUIET STRENGTH: *By John Timothy Stone, D. D.* George H. Doran Company, New York. Pp. 250. $2.00.

This volume comprises twenty-two helpful and inspiring sermons preached by Dr. Stone, who is the popular pastor of the Fourth Presbyterian Church, Chicago. Each sermon has a spiritual message attractively and forcefully presented, showing Dr. Stone to be an excellent preacher, sound in the faith and full of zeal for the Kingdom of Christ. It is a joy to know that throngs have heard these sermons, and that many more will be blessed in the reading of them.

JOHN C. SILER.

Shenandoah Junction, West Virginia.

THE MORAL LAW OR THE LAW FOURSQUARE: *By Rev. A. F. Cunningham, D. D.*, 3406 *Tom Green Street, Austin, Texas.* Price: One copy, 25 Cents; three copies, 50 Cents; seven copies, $1.00. Copies can be had of the author.

Dr. Cunningham has held important pastorates in Texas, at Belton, Temple, and San Angelo. He is known throughout the State as one of the strongest preachers in the Synod of Texas. He is now the synodical evangelist of the Synod of Texas. We wish that this powerful discourse on the Moral Law could be read by all our people. We trust it will have a wide circulation. It is a masterly appeal, based on God's word, for law and order.

EUGENE C. CALDWELL.

Richmond, Va.

THE CASE FOR PROHIBITION: *By Clarence True Wilson, D. D. and Deets Pickett.* The Funk and Wagnalls Company, New York. Pp. 274. $1.75.

The growth of temperance sentiment in America has been remarkable. The account of this growth is given in the first part of The Case

for Prohibition. The book is replete with arguments for prohibition which are convincing to anybody who is not already convinced and willing to be convinced. Ample material is found in the book for prohibition addresses.

A. F. Carr.

Savannah, Ga.

Old Memories: Autobiography, *By Sir Henry Jones, C. H., Late Professor of Moral Philosophy in the University of Glasgow. Edited by Thomas Jones, M. A., LL. D.* New York, George H. Doran Company. Pp. 227. $1.35.

In 1852 in one of the most obscure and poor homes of Wales a little boy was born; but that little boy, by grit and hard study, had become in 1914 Sir Henry Jones, the leading Philosopher of Scotland. The story of how that little boy grew and rose higher and higher is told in this volume in a most beautiful and quaint way. As Sir Robertson Nichol, late Editor of the *British Weekly*, says, this book is of pure gold, and should be read by every boy in the land. If the spirit of this book were abroad in our land, America would be a new and better country.

Eugene C. Caldwell.

Richmond, Va.

Saint Paul on Christian Unity: *By John B. Cowden.* Revell. Pp. 208. $1.50.

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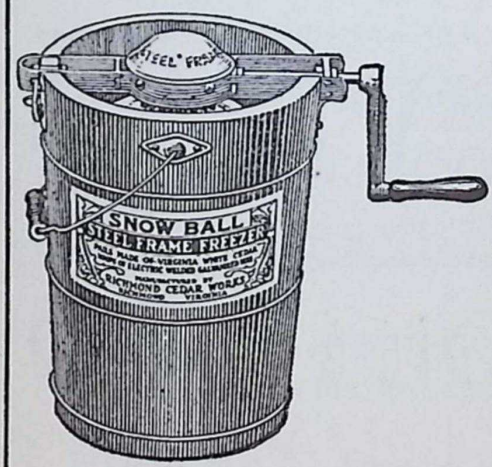

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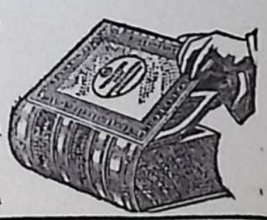

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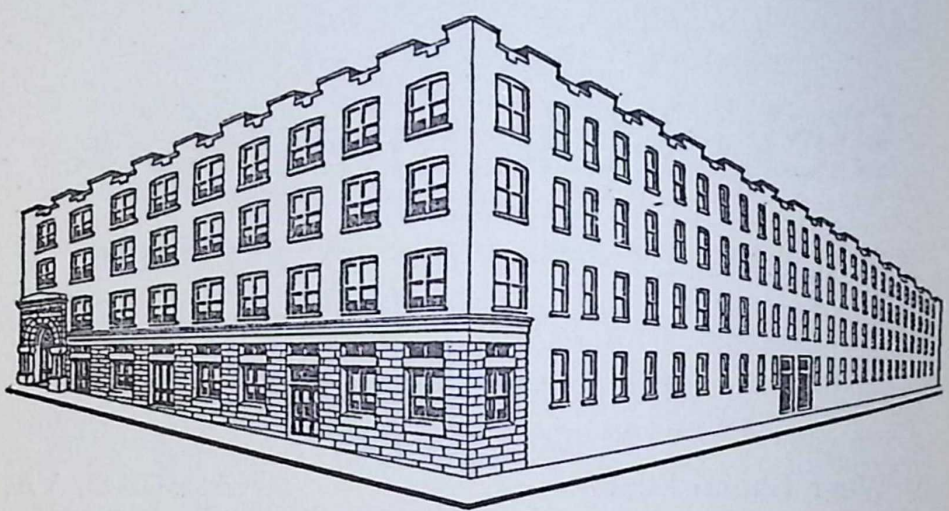

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APRIL, 1924

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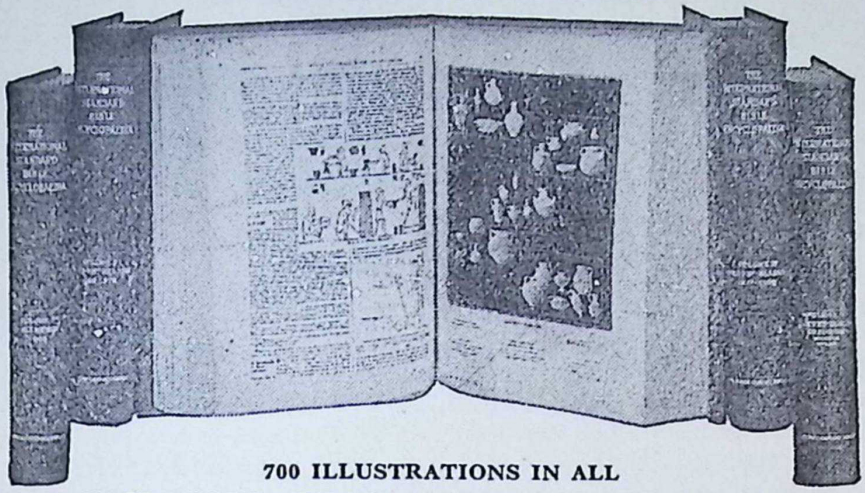

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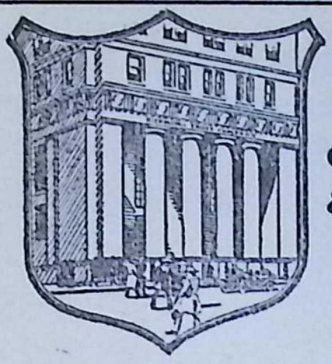

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THE UNION SEMINARY REVIEW

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EDITORIAL NOTES

Dr. Taliaferro Thompson in Korea.

Dr. W. Taliaferro Thompson, Professor of Religious Education in Union Seminary and Editor-in-chief of THE REVIEW, is in Korea, where he is giving a series of addresses on Sunday School organization and methods, and Young People's work before the missionaries and native Christians. Dr. Thompson went out under the joint auspices of the World's Sunday School Association and the Foreign Missions Committee of the Southern Presbyterian Church. He is addressing missionaries and native Christians of the Northern and Southern Presbyterian Churches, the Northern and Southern Methodist Churches, the Canadian Presbyterian Church, and the Australian Presbyterian Church. He will spend a month at the Methodist Seminary of Korea and a month at the Presbyterian Seminary. He is to go from one end of Korea to the other, and, before returning, will attend the annual meeting of

the missionaries. His work will be finished about July 1st, when he starts home by way of India, the Holy Land and Egypt, arriving in Richmond in September in time for the opening of the Seminary.

Who's Who in This Issue of The Review.

For twenty years Rev. George W. McDaniel, D. D., LL.D., has been pastor of the First Baptist Church, Richmond, Virginia, and his preaching is as fresh and vital as at the beginning. What is the secret? *Hard study; wide reading; constant writing.* Dr. McDaniel has a number of books to his credit. Every preacher should read his *Churches of the New Testament,* which is well described in *The Princeton Theological Review* as "a mine of Biblical and historical wealth, a store-house of good things, and a cyclopedia of sermonic suggestions." Dr. McDaniel is an able and fearless champion of the faith once for all delivered to the saints. THE REVIEW is proud to publish his fine article, "Matthew's Divine Messiah."

Rev. Robert F. Campbell, D. D., pastor for thirty-two years of the First Presbyterian Church, Asheville, N. C., and often spoken of as "the first citizen" of that charming city, is a frequent and most welcome contributor to THE REVIEW. His brilliant article, "The Ideal and The Practical," is written in the author's well-known sparkling style and reveals what an amazingly wide reader Dr. Campbell is.

Dr. Edward Mack, Professor of Old Testament Interpretation in Union Seminary, has for many years been an earnest and loving student of the Old Testament, and in his suggestive article, "The Bible Story of the Creation," gives our readers the ripened conclusions of his long study. The next issue of THE REVIEW (July, 1924), will contain a most informing and delightful article by Dr. Mack on Presbyterianism in the Days of Samuel Davies.

No preacher can read John T. Taylor on "The Minister and Classical Literature" without resolving to renew his acquaintance with the great classics of the English Language. Mr. Taylor is an A. B. graduate of Wofford College, M. A. of Van-

derbilt University, has finished his residence at Columbia University for Ph. D., spent one year (1922-23) at Union Seminary as a special student, and is now engaged in private study for the Ministry.

In "The Bible and Evolution," Dr. Dunbar H. Ogden, pastor of the Government Street Presbyterian Church, Mobile, Alabama, is inclined to accept what he describes as "creative," "theistic" evolution, and interprets a passage in Genesis in an allegorical sense. Of course, our readers will understand that Dr. Ogden, like every other contributor to THE REVIEW, is solely responsible for the views expressed in his article. THE REVIEW, being the only publication of its kind in the Southern Presbyterian Church, is an open forum where anyone who stands for "the faith once for all delivered to the saints" is welcome to present his views on the great questions of the hour. In a private letter accompanying his article, Dr. Ogden says: "The position taken by me may not be in accord with the teachings of Union Seminary, but I am sure you desire to publish the views of those who from a slightly different angle are looking to the Bible as the infallible guide in faith and life."

In our next issue Rev. J. J. Rice, Danville, Kentucky, will tell why he rejects all kinds of evolution, both "mechanical" and "creative," both "naturalistic" and "theistic."

A Series of Article on The Second Coming.

Because of the deep interest in our Church on the subject, THE REVIEW has planned a series of articles on "The Second Coming of Christ." Dr. Thornton Whaling, Professor of Theology in the Louisville Presbyterian Seminary, in this issue presents the "non-millennial, neither pre nor post" view. The next article (July, 1924,) will be by Dr. W. R. Dobyns from the pre-millennial standpoint. This will be followed by a discussion of "The Millennium and The Apocalypse" (Oct., 1924,) by the late Prof. B. B. Warfield of Princeton. We hope to close the series (Jan., 1925,) with an interpretation of Revelation, Chapter XX, by Dr. J. Leighton Stuart, President of Peking University, who has just published a commentary on Revelation in the Chinese language.

These brethren write in the finest spirit, and we hope their articles will make even those who differ on this subject love each other better. Happy the day when we learn to agree to disagree, and forget our differences in our efforts to hasten the Coming of the King.

E. C. C.

MATTHEW'S DIVINE MESSIAH

By The Rev. George W. McDaniel, D. D., LL. D.,
Pastor of the First Baptist Church, Richmond, Virginia.

On Sunday nights Dr. McDaniel has been preaching a series of sermons on The Deity of Christ. At the request of the Baptist Pastors' Conference these sermons will be published May 15 in a volume entitled "The Supernatural Jesus." This article on "Matthew's Divine Messiah" will be one of the chapters in that forthcoming book.

The gospel by Matthew is a trustworthy and credible presentation of Jesus as the Messiah. Simon Greenleaf has convincingly demonstrated that its genuineness admits of as little doubt, and is susceptible of as ready proof, as that of any ancient writings whatever. The burden of proving any apparently ancient document to be spurious is upon the objector: no one has proven or can prove that Matthew did not write the first gospel earlier than the year 64. On the other hand, there is sufficient reason to accept it as authentic.

The anti-Pharisaic spirit of the book; the sanctity ascribed to Jerusalem and the high veneration for the temple; the prominence predicted for Peter and the Church; and the general cast of the argument for the Messiah, indicate that the book was written quite early by a Jew and to the Jews.

The author had been a tax collector. The Romans extracted oppressive tribute, direct and indirect, from Judea. The rate on merchandise ran as high as an eighth part of the value of the commodity. The direct taxes consisted of a capitation tax, and a land-tax based upon a census which was taken every fourteen years. Now, the increase of taxes multiplies discontent and leads to evasion and fraud. How much more so when the taxes were imposed by a conqueror and by a heathen. To collect these taxes required vigilance, scrutiny, severity.

Matthew was familiar with many varieties of imposture, cunning, deception and fraud. In the discharge of his official duties he would become habitually watchful, suspicious, cautious and scrutinizing. The degree of improbability is high that such a man could be deceived in regard to the facts about Jesus: either those which he learned from others or himself observed.

Keeping these facts in mind, examine the gospel of Matthew with a view of ascertaining if he presented Jesus as a supernatural person. The subject of the inquiry is not one of mathematical truth: something susceptible of demonstration beyond the possibility of error. It is not one of scientific knowledge, for science deals with the material and this one deals with moral and spiritual truth. This inquiry is as to a matter of fact and proof of matters of fact rests upon moral evidence alone. The rule of law upon this subject is: "A proposition of fact is proved, when its truth is established by competent and satisfactory evidence." The foundation of our religion is a basis of fact, the fact of the birth, ministry, miracles, death, resurrection and ascension of Jesus Christ. What does Matthew say about that fact?

The *genealogy of Jesus.* Matthew's main purpose was to satisfy the Jews that Jesus of Nazareth was the Messiah of the Old Testament. It had been predicted that Messiah would be a descendant of David. Matthew proves this by tracing the genealogy of Joseph, the *legal* father, to David; and to make his case more impressive, he goes back to Abraham, the father of the Jewish race, to whom the promise of Messiah was given: Gen. 17:7. It is not merely a man, Jesus, whose legal lineage is traced through forty-two generations: it is "Jesus Christ," the official, anointed One. Verse sixteen of the genealogy differs from the preceding verses. They state that Jesse begat David, Solomon begat Rehoboam and so on. Without an exception the verb "begat" is used. When we come to Joseph and Jesus the verb is not used. It says: "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." The Evangelist altogether departs from the usual phraseology in the case of Joseph and Jesus. They are not connected as

father and son. Let the Modernists explain that small but vital change. It can mean but one thing: Jesus was not begotten of natural generation. The peculiarity of the Savior's birth is clearly indicated. Those who quote the Syriac manuscript that "Joseph begat Jesus," are asked to harmonize that with verses eighteen and nineteen of the same chapter in that manuscript. The Modernists would have been more careful than the Ebionite editor who altered only one verse; they would have edited the three verses to make them conform to their theory of a natural Jesus.

The *miraculous birth.* The fact of a peculiar generation indicated in the genealogy is fully stated in the birth-account which immediately follows. The author announces his purpose to tell of the birth of Christ and gives the details in eight verses: half as many words and more than two-thirds as much space as he gives to the forty-two preceding generations. The conception by the Holy Spirit; Joseph's painful perplexity, conscientious unselfishness, and due deliberation; God's comforting intervention and assuring revelation that the babe should be the personal Savior; and Joseph's acquiescence and subsequent conduct are seen; and all in such a light as to make prominent the essential things: the virginity of the mother and the supernaturalness of the child.

The nature of this Incarnation is an unfathomable mystery. The fact is historically certain and unspeakably glorious. It was the initial earthly event in human redemption. Atonement and Intercession consummated that redemption. Without these mysteries redemption is impossible. They are God's blessed and beautiful way of accomplishing man's salvation. We accept and act daily upon facts the nature of which we cannot explain or even comprehend. Why should we not be as consistent in religion? Faith and experience are vital to the knowledge of Jesus as Savior. To quote Lord Bacon: "There is no other entrance to the Kingdom of man, which is founded upon the sciences, than to the Kingdom of Heaven, into which no one can enter but in the character of a little child."

Modernists are the theological descendants of Faustus

Socinus who held that Jesus was merely a man. However, Socinus maintained that he was supernaturally born of a virgin. The rationalistic Modernists will not concede this; they say that Jesus was in all respects subject to ordinary natural laws. Matthew teaches that his birth was above such laws, that it was a virgin birth, the Incarnation of God. The incarnation is essential to all Christian theology. Doctrinally, it is next in importance to his death and resurrection. Practically, it dignified motherhood, glorified babyhood, and exalted manhood.

The infant King. Micah had foretold that Messiah should be born in Bethlehem: "But, thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—Micah 5:2. Isaiah had prophesied that Gentiles would come with gifts to him: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . they shall bring gold and incense; and they shall shew forth the praises of the Lord"—Isa. 60:3, 6. Isaiah had also foretold his dual nature: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace"—Isa. 9:6. Balaam had prophesied: "There shall came a Star out of Jacob"—Nu. 24:17. Hosea had, under the figure of national Israel as a "son," foretold the return of the greater Son from Egypt, Hosea 11:1. Jeremiah had foretold the mothers weeping for their slain babes: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not"—Jer. 31:15. Matthew shows how those six prophesies were fulfilled in the infant king of the Jews, 2:1-16.

This is Matthew's account of the first presentation of the Messiah to the nation and their rejection of him. The attention of civil and religious rulers was called to him by the Magi. His first appellation from human lips is the words of the Magi: "Where is he that is born King of the Jews?" Their visit was

to the Spiritual King of the earth—theirs as much as the Jews. It was a microcosm of Christ's work. We see in Herod's slaughter of the innocents the beginning of that unrelenting enmity which culminated in the death on Calvary and continued in religious persecution; and in the Gentiles with their gifts, we see the first of that long procession of worshippers of the Savior whom his own people slew. Never was a birth so foretold or foretelling. It fulfilled the past and it presaged the future.

The *heralded King.* Matthew's second presentation of the Messiah is in the herald, John the Baptist. This had been foretold by Isaiah: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God"—Isa. 40:3. The appearance and ministry of John, the baptism and temptation of Jesus, are related in a simple and straightforward way. Read the biographies of the World Rulers and where will you find such a spiritual preparation, such a modest, righteous, and prophetic entrance on official work, such heavenly approval of the new King, such a triumph of character over temptation? The highest things are in the voice at the baptism: the highest preacher, God; the highest pulpit, heaven; the highest plaudit, "My beloved Son." Jesus was vouched revelation—the open heavens; inspiration—the spirit descending like a dove; approval—the voice of the Father.

Jesus was tested as Son of Man, Son of God, and the Messiah. He met every test. As Son of Man: the temptation was addressed to the first and most necessary of human desires—hunger. He refused to satisfy hunger in a way not ordained of God. He would live no life not sustained by the word of God. As Son of God: the temptation was to the most sacred of holy things—his divine sonship. He refused to act upon his own impulses, to make a spectacular appeal to the nation, to tempt God under the guise of claiming a promise of scripture. As the Messiah: the temptation was addressed to his personal and official objective—to win back the world. He refused to adopt Satan's methods, and spare himself the toil and pain of the course God had ordained and prophecy pre-

scribed. He took the long and costly road by way of the cross.

Arthur was a good King, Victoria a beloved Queen, McKinley a kindly President. Did any of these win every battle against natural instincts, spiritual desires and holy ambitions? Alas, neither they nor any other ever did save one only, the Messiah. All others have fallen somewhere. He was more than conqueror in the wilderness, in the temple, in the mountain, in solitude, in the sanctuary, in society. Must he not have been more than human?

The *marvelous ministry.* Jesus selected Capernaum as the base from which he would conduct his Galilean ministry. He was the great light to them which sat in darkness and in the region and shadow of death, 4:13-17. He called individuals and they personally accepted him as Savior and Lord, 4:18-25. He spoke to the multitudes in tones of authority, perfecting the law of Moses and enacting laws in advance of the most enlightened modern civilization, 5:20-42. He taught a code of ethics and erected a standard of morality which none but he has attained, 5:48; he warned against false prophets which come in sheep's clothing but are inwardly ravening wolves and said they should be known by their fruits, 7:15-20; he said that the characters of men, the destiny of men, stood or fell as they treated his words, 7:24-27.

The instructions of Jesus in Luke are largely imparted in conversations, in John, in dialogues, in Matthew, in discourses. Study the unity, progress, symmetry and completeness of those discourses, as pointed out by Weston, and the impression will be deepened that no mere man delivered them. You will come to the conclusion of Daniel Webster: "My heart has always assured and reassured me, that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production." That is his self-framed inscription upon his tomb.

As opposition to Jesus grew he introduced a new method of teaching—by parables. They concealed from the judicial blindness of the Jews and revealed to the spiritual insight of the disciples. He commences to speak thus in the thirteenth chapter. He has heretofore announced his kingly character and

authority. Matthew has told us that he was greater than David or Solomon, than the law or the temple, and that he has power to forgive sins. Matthew now records how Jesus, by parables, revealed himself as the Christ: the treasure for which one gives all that he hath, the goodly pearl more valuable than all else. Yes, Jesus says all this of himself in beautiful parables. He calls his doctrines mysteries. They are undiscoverable by human reason. Things kept secret from the foundation of the world, he revealed; the supernatural element still remaining despite the revelation. Modernists will not accept what the human reason cannot understand. Jesus says of the Realists, which is the correct antonym for Modernists: "It is given unto you to know the mysteries of the Kingdom of heaven."

Let Mr. H. G. Wells, or Van Loon, or any other literary genius, write parables comparable to those of Jesus. Let the Modernist furtherest advanced in knowledge, most highly endowed with the gift of expression, and possessing the finest culture, clothe his best thoughts in the finest forms of which he is capable; put this in a parallel column with the Master's discourse found in the seven parables of Matthew thirteen, and instantly the superiority of the Master will appear. This is more striking when you compare the messages of the American Presidents to Congress with the inaugural address of Jesus to his disciples. There is not one of them in the class with the Savior's production. The patriotic Washington, the cultured Adams, the philosophical Jefferson, the profound Madison, the versatile Roosevelt, the scholarly Wilson, all men of talent, have not produced anything that so lives in the thoughts of America, so breathes in the lungs of the people, as the sentences Jesus gave forth nearly nineteen centuries ago. Never man spake like this man.

The ministry of Jesus was notable for its merciful miracles no less than for its marvelous messages. Twenty miracles are recorded in Matthew. They are facts full of symbolism, beginning with the cure of leprosy, the symbol of sin, and ending with the withering of the fig tree, the type of judgment. These miracles were not simply displays of power intended to prove Christ's Messiahship. He persistently declined to meet the

clamor of the Jews for signs. The miracles of Christ are all of salvation and usually accompanied by faith, or sincere request. They prove that he was the Savior by demonstrating that he can do what he offers to do. They evidence not merely almighty power, but moral perfection. John in prison heard "the works of the Christ." He did not doubt that Jesus was a Messiah, but his works were so different from what John had expected that he sent to inquire if there were to be two Messiahs. Jesus was not using the cleansing fan, the consuming fire, the felling axe. The Master answered by telling John's two emissaries to show John again what he was doing: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them"—Mat. 11:5. He added: "And blessed is he, whosoever shall not be offended in me"—11:6. The moral character looms in that beneficent ministry.

The wonders of Jesus are wrought without difficulty, or impatience, and are larger and more impressive than other Biblical miracles. Elisha fed a hundred men with twenty loaves, but Jesus fed five thousand with five. Moses smote the sea with his staff, Elijah divided the river with his mantle, Elisha healed the spring with a cruse of salt, but Jesus healed a withered hand by a word (Mat. 12:13) and a leper by a touch (Mat. 8:3); and he wrought in his own name by a power immanent and inherent: "I will; be thou clean." Only once did he use the medium of clay, yet, by other miracles on the blind, without extraneous helps, he plainly showed that the clay was his choice, not a necessity.

Unlike the professed healers of modern times Jesus did his miracles without advertisement or compensation: neither he nor his apostles, who worked in his name, charged the beneficiary. Furthermore, he healed all who came to him. No one ever hobbled to him on crutches and hobbled away on crutches; all who were brought to him with infirmities were able to walk away sound and well.

Imperious demands. Absolutely astounding are some of the sayings of Jesus. Rejection of him incurred a greater guilt

and entailed a darker doom than the flagrant immorality of Sodom. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" —11:20-24.

No Greek philosopher ever asked of his pupils the surrender to himself which Jesus demanded of those who would be his disciples: "Take my yoke upon you", be as the docile ox to his owner, bending the neck to the yoke. "If any man will come after me let him deny himself," not self-denial—the denial of something to self or the denial of one part of self for the gratification of another part, or even for the sake of others, something familiar in all human action—but the utter renunciation of self as Savior and Sovereign, the death of self as indicated by taking up the cross and going to death with Jesus. Nor did teacher ever promise so much: Ye shall find *rest*—for the intellect, baffled to know the truth; for the will, wild as the wind; for the conscience, burdened with a load of guilt; for the heart, bruised by sorrow. Ye shall find life: life that is life indeed, in its fullness here and hereafter, the life of Christ who fills the place once occupied by the dead self.

No Roman emperor ever sought heart obedience to himself as Jesus required of his subjects. He tells them that his life is that of an itinerant, he had no abiding place; that his life will be offered up, he has no place to hide from his foes. Men who volunteer to be his disciples, even learned scribes, must be ready to give up life for him. A disciple, with the praiseworthy prompting to perform the highest customary duty of burial of a father, must heed the imperious call of Christ for

immediate service, must learn that obligations to him transcend natural affections, 8:19-22. One who would so speak today would be treated with ridicule or scorn. Jesus so spoke and men obeyed him, and men still do for him what they would do for no other. Twelve men, without purse or weapon, went forth at his command unto a hostile world, went forth as sheep in the midst of wolves, with no support or protection save the promise of Jesus. Hundreds of our choicest young men and women have left father and mother, sister and brother, safety and comfort, and gone forth at Jesus' command to preach the kingdom of God.

In harmony with Christ's demands upon others is his repudiation of earthly kinship. Once his mother and his half-brothers sought to interfere with him, 12:46-50. He acted as one of another nature, of a higher origin, under a kingdom compulsion. His kingdom knows no man after the flesh, its relationships are spiritual: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother." He does not mention kinship to an earthly father, for he had none and could not use that analogy. His nobility of birth is not even through Mary; he puts the Father first.

An indestructible institution. The word "Church," so frequently upon the lips of Christians, was used by Jesus only three times. Matthew alone records the instances, 16:17-18; 18:17. The first mention has an unmistakable bearing upon the deity of Jesus. The ministry and personality of Jesus made various impressions upon men. The conscience stricken Herod thought he was John the Baptist come to life again. Some, having in mind his severe denunciations and his cleansing of the temple, thought he was Elijah. Others, observing his seriousness and sorrow, the absence of laughter and the flowing of tears, thought he was the weeping prophet Jeremiah. Still others, unable to identify him with any particular one, said he was "one of the prophets." Jesus was not content with this. Had he been contented he might have been unmolested by the Jews. They slew him because of his persistent claim to be more than a teacher sent from God. He pressed

upon the Apostles the inquiry as to what they thought of him. Peter, for the Apostles, formally and officially declared the true relation and office of Jesus: "Thou art the Christ, the Son of the living God." There stand the words. Their force is inescapable.

Jesus blessed the man who confessed his deity. More than that, he said the confession was both a revelation and a foundation. God in heaven had made known to Peter the essential nature of Jesus, and upon such confession and out of such material he would build his indestructible and irresistible Church. According to Matthew, the recognition of his unique sonship, his Messianic character, was what Jesus longed for, insisted upon, and commended. By the same Evangelist we also learn that this is what his Church is built upon—the confession of himself as the son of God. The deity of Jesus is the foundation and those who honestly confess that deity are the superstructure of that divine institution, the Church. He is the chief cornerstone and believers are the living stones built upon it, as Peter has particularly explained, I Peter 2:1-9. Paul said: "Other foundation can no man lay than that is laid, which is Jesus Christ"—I Cor. 3:11. He also said that Jesus Christ was the chief cornerstone. Eph. 2:20.

A building is not stronger than its foundation. A Church built upon any other foundation than Jesus Christ, God's only begotten Son, is unstable. A prophet of God, an ethical teacher, a moral exemplar, the best of humans, will not suffice.

"On Christ the solid rock I stand;
All other ground is sinking sand."

Rationalists are digging at the foundations. Make no mistake about that. They will break their picks and weary their arms in vain, unless Christians are guilty of a quiescence which amounts to the guilt of disloyalty.

Jesus contemplated that his institution would continue in existence. He knew the opposition and enmity it would encounter, but he predicted that it would triumph over every foe even the "gates of hell." He gave regulations of discipline for

this Church to be used through all time. The existence of the Church is a living witness to the deity of Jesus. Nations have come and gone. Empires, once mighty, have passed away. Every government on the globe is relatively new. The institution founded by a Galilean peasant within a small province of a World Dominion lives and grows while that vast empire has crumbled and vanished. It is known only in history; the Church is the mightiest force for righteousness in the world today.

The unmatched Protagonist. Matthew details the third and final presentation of the Messiah to the Jewish people, 21-23. He appears publicly, riding a colt in fulfillment of prophecy, and is acclaimed by the multitudes. In the consciousness of his Messianic office he drives the traders and perverters from the Temple as he did at his first ministry in Jerusalem. The chief priests and scribes, hearing the shout of the children, demanded that he disclaim the Messianic title and honors which they ascribed to him. Jesus replied that God was pleased with the children's praise: "Thou has brought praise to perfection from the mouth of babes and sucklings."

Jesus then met and overcame in argument all his opponents. Unbelief challenged his credentials. He impaled unbelief upon the horns of the dilemma of either denying that John was a prophet or accepting the forerunner's doctrine. Worldliness, that luxurious bed in which Pharisees and Herodians lie side by side as brothers, sought to seduce him. He put worldliness to confusion by honoring Caesar as the civil, and God as the spiritual ruler. Rationalism, that conceited philosophy which denies the resurrection, assailed him with the perplexing question of the relation of husband and wife in the next world. He silenced them by showing their ignorance of the scriptures, and of the power of God, and declared that there are no fleshly relationships in heaven. Formalism, old foe to spirituality, mustered its forces and tested him with a question about the greatest commandment. With the stroke of a master he summarized the ten commandments in two which include all duties to God and to man and turned upon them with the question: "What think ye of Christ, whose son is he?" They say unto

him, "The Son of David." He saith unto them, "David called Christ Lord. How is he then David's Son?" And no man was able to answer him. To this day no man who accepts David's Psalm can explain it intelligibly except by accepting Jesus as the Messiah, David's Lord and ours. Thus had this One who was more than man, successively and successfully met unbelief, worldliness, rationalism and formalism as represented by their ablest exponents. His words, deeds, and personality are still the sufficient answer to all doubt, all denial and all opposition.

The *crowning miracle of grace, might and glory.* Death comes as a surprise to many men: it was expected by Jesus from the beginning. No one looks forward to a violent death from his enemies. Jesus knew it was to be his lot and said so. Death to us is the consequence of sin: death to Jesus was the suffering of the sinless for the sinner. The grave is the victor over mortals and in it their bodies return to dust: Jesus predicted that the grave would not hold him, that he would rise on the third day.

The outgoings of the compassion of Jesus in blessed ministries for others were the token of the outpouring of his life for others. Matthew narrates the betrayal, trial, crucifixion and burial as they were foretold in prophecy, 26:47-27:66. The fifty-third chapter of Isaiah is fulfilled therein. A Jewish tailor was accustomed to visit the students in the dormitory of the Theological Seminary at Louisville. A student, familiar with Hebrew, read to the Jew Isaiah fifty-three; the Jew was familiar with that. He next read Matthew's account of the crucifixion of Jesus; the Jew had never heard that. His heart melted and he confessed the fulfillment of the prophecy.

The cross is the mightiest manifestation of grace the sinful world ever had. It says that Jesus would not save himself that he might save us; that to save us he paid the penalty against sin by death of body, and also of soul in the three hours' withdrawal of the Father's presence; that God's verdict of condemnation against us is wiped out for all who accept this supreme act of grace in which the Father sent him and the Son came, to die for us. There is really no saving trust without

the cross, and no saving remedy. Men reverence the character and words of Jesus. They *trust* as their Savior One who loved them and died for them. Such an One is Matthew's divine Messiah.

Jesus was buried in a notable tomb and Mary Magdalene and the other Mary witnessed the burial, 28:57-61. They could never forget that tomb. The chief priests and Pharisees took every precaution to keep the body securely in the grave. Behold the mightiest miracle of history! An empty tomb and a risen corpse: Matthew 28. Bodies had been raised in the Old Testament and Jesus himself had raised three; but never before, nor since, had one broken the bands of death by a power within himself. The women saw and rejoiced, they held him by the feet and worshipped, they received his message and hastened to tell the disciples to meet him in Galilee. The deceiving Sanhedrin, the suborned soldiers, and the manufactured reports bore the marks of falsity on their face. The eleven disciples met their Master in Galilee and worshipped him: but some doubted. Jesus assured and commanded them: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"—Mat. 28:18-20.

That resurrection validated every claim of Jesus to deity; it affirmed the judgment Matthew had previously rendered about him; it confirmed the faltering faith of his disciples; it impassioned his followers with a zeal to execute the last earthly orders of the Lord; and it accredited to all men the plan of this extraordinary Person to save the world through the redemption he effected on the cross and perfected by his victory over death and the grave.

Such a personality is the one presented by the cautious and scrutinizing Matthew. There is no hint of legend, no intimation of myth. The Jesus of the Modernists is a myth, created by their unscientific criticism and fashioned after their fancy. It cannot be maintained that he was the real Jesus of Matthew,

or of the other Evangelists. Our Christ was not a myth but a mystery, not a legend but a fact, not an imaginary but a historical person.

THE IDEAL AND THE PRACTICAL.*

By The Rev. Robert Fishburne Campbell, D. D.
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Ever since the sneer of Joseph's brethren at Dothan, "Behold this dreamer cometh," (Gen. 37:19) practical men have scoffed at the idealist. But as then, so often since has it come to pass, that in the end these same practical men have been obliged to adjust themselves to the dream and do obeisance to the dreamer whom they scorned.

This has been notably true in the world of mechanical invention. In his "History of the People of the United States," McMasters writing of Arkwright's spinning jenny, says: "It was indeed with this at first, as with every great invention, from the alphabet to the printing press, from the printing press to the railroad, from the railroad to the telegraph. It was bitterly opposed." Of Robert Fulton's steamboat, the Clermont, he says: "Fulton met with the same opposition which in our time we have seen expended on the telegraph and sewing machine, and which, sometime in the future will be encountered by inventions and discoveries of which we have not the smallest conception. No man in his senses, it was asserted, would risk his life in such a *fire-boat* as the Clermont when the river was full of good packets." These packets moved at the rate of three or four miles per hour.

A recent editorial in the Asheville Citizen (Dec. 19, 1923,) is authority for the statement that five years after the experiment of the Wright Brothers at Kitty Hawk, N. C., in which they smashed the theory that a heavier-than-air flying machine

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*A paper read before the Pen and Plate Club, Asheville, N. C., Jan. 17, 1924.

was a scientific impossibility, a reporter for the New York World who wrote the story of that adventure, was suspended by his news editor as a Munchausen until his story could be verified.

Prof. Samuel P. Langley of the Smithsonian Institution, who had previously demonstrated the theory, is said to have died of a broken heart because of the ridicule that was heaped upon him and the refusal of the government to make the grant of money necessary for completing his experiments.

The dreamers in statesmanship have fared little better at the hands of contemporaries than the dreamers in mechanics.

In 1791 Alexander Hamilton launched his plan for the Federal Bank. McMasters says that at that time there were only four banks in the United States, and that they were very unpopular institutions. "Some were deterred from making deposits by the recollection that their fathers had never done so before them, others by the strong antipathy which they felt for banks in general. The old way, they said, of doing business was good enough. If a man were prosperous and had cash to spare, the best place to keep it was in his own house, under his own lock and key." So with that great idealistic document, the Constitution of the United States. "It was with the greatest difficulty," says Dr. Willard L. Sperry, "that it established itself in the face of the bitter hostility and dismal predictions which it aroused. It seems to have been regarded by the Anti-federalists of that day much as the Covenant of the League of Nations has been regarded by the great majority of Americans today, a useless and Utopian scheme. The criticisms visited upon it were precisely those which in our time have been passed upon the Covenant as an idealistic and impracticable scheme."[2] Even Alexander Hamilton expressed his despair of the practicability of establishing a republican form of government over so extensive a country; and this at a time when the area of the country was vastly smaller than it is today.[3]

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[2]The Disciplines of Liberty, p. 88.

[3]W. C. Rives, Life and Times of James Madison. Ch. 29.

In every field of idealism the idealist has been met with the old gibe, "Behold this dreamer cometh."

I do not wish to desiccate this paper with too many definitions. A few sentences from Eucken's "Main Currents of Modern Thought" will suffice to indicate the meaning of "the ideal" and "the practical" as I propose to use these terms.

After tracing the history and development of the word "idealism," Eucken says, "It soon became possible for all those to call themselves idealists who maintained the superiority of spiritual activity over the forces of the external world." He quotes from a letter of Schiller to Humboldt: "After all, we are both idealists and would be ashamed to have it said of us that *things shaped us and not we the things.*"

And again he quotes F. A. Wolf as saying, "The direction of the spirit towards the ideal is the first condition of all higher developments. It is not fitting for free and magnanimous souls to be always seeking after the useful"[4]—the practical. "Virtue is its own reward." The realm of idealism is a realm of true values, but of values that are measured by spiritual standards instead of by the yardstick and avoirdupois of "the practical man."

The materialist is impatient for results. He demands of life that it "deliver the goods." The idealist on the other hand can wait—

> "Can so forecast the years
> To find in loss a gain to match,
> And reach a hand thro' time to catch
> The far-off interest of tears."

He looks not at the seen, which is temporal, but at the unseen, which is eternal.

A system of philosophy has recently come into vogue called *pragmatism,* pragmatism being only another name for *the practical.* According to this system, or *method,* as Prof. Wm. James, its high priest, prefers to call it, the test of what is true and right is found solely in the practical results. "On pragmatical principles," says he, "if the hypothesis (of God) works

[4]Main Currents of Modern Thought, pp. 101-2.

satisfactorily in the widest sense of the word, it is true." Of course, this means, if it doesn't work it isn't true. "The true," says he, "is only the expedient, in the way of our thinking, just as the right is only the expedient, in the way of our behavior."[5]

"Notwithstanding the stimulating power of such a movement," says Eucken, "supported as it is by brilliant and distinguished thinkers, we are compelled to regard it, when considered as a whole and *in its ultimate bearings,* as an error. The powerful impression produced by pragmatism is due, in the first place, to the fact that it reverses the conventional way of looking at things. *But what if,* in the process, the idea of truth itself is reversed and ends by standing on its head?"[6] Eucken's figure of truth turned topsy-turvy by pragmatism is a picturesque exposure of the fallacy. A thing is not true or right because its results are experienced as satisfactory, but in the idealist's view the results will be satisfactory in the long run because the thing is true or right.

We may indeed test what is alleged to be true and right by its results, provided we know what the final and complete results will be, and provided we can appraise those results at their true value, but that is a very different thing from saying that the results *make* the thing true and right, or false and wrong, as the case may be.

As Dr. Gaius Glenn Atkins puts it, "Pragmatism, affirming that whatever *works* is true, has tended to supply a philosophic justification for whatever *seems to work,* whether it be true or not."[7]

Perhaps Mr. Dooley's summary of the teachings of this philosophy is more to the point than any of the more serious ones: "It's this way, Hennessy, whin the truth stops wurrukin', it's a lie, an' whin a lie starts goin' it's the truth."[8]

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[5]Pragmatism, p. 222.

[6]Main Currents of Modern Thought, pp. 77-78.

[7]Modern Religious Cults, p. 61.

[8]See Articles on Pragmatism by Dr. Harris E. Kirk, Union Sem. Review——Vol. XXI, Nos. 1, 2, 3.

The core principle of pragmatism seems perilously akin to the jesuitical maxim, "The end justifies the means." If followed to what Eucken calls "its ultimate bearings," the ideal would prove to be the Jonah and the practical would be the whale.

So far we have spoken of the ideal and the practical as they stand in mutual contrast or opposition. And they *are* in opposition when the practical is regarded as an end in itself, instead of the means to the higher ends of idealism. But when truth is put on its feet instead of being made to stand on its head, there is a close and proper correlation between the ideal and the practical.

It has been said that every man is at bottom either a Platonist or an Aristotelian—Plato standing for the philosophy of idealism and Aristotle for the philosophy of the practical. This is no doubt true, speaking by and large; but in this as in all other attempted classifications of mankind, according to temperament and turn of mind, there are intermediate grades between the two extremes. In every human being the ideal and the practical overlap to a greater or less extent.

The rounded character, the balanced personality, is the man in whom the ideal lifts the practical above the sordid, while the practical holds the ideal to solid fact and substantial truth. The ideal is the kite that catches the winds of heaven and rises by their force; the practical is the tail of the soaring kite that serves as ballast and saves it from the floundering that ends in wreck.

Let a man by all means hitch his wagon to a star, but let him take warning from the philosopher who was so absorbed in gazing into the heavens that he stumbled into a well.

Sydney Smith in one of his letters speaks of a Scotch friend, of whom he says, "I never saw so theoretical a head which contained so much practical understanding," and then remarks. "What I object to in Scotch philosophers in general is, that they pursue truth without caring if it be useful truth. The philosophy that descends to the present state of things is debased in their estimation." His genial gibe at the Scotch philosopher is illustrated in the following letter: "Dear Lady

Holland: I take the liberty to send you two brace of grouse—curious, because killed by a Scotch metaphysician; in other and better language, they are mere ideas, shot by other ideas, out of a pure intellectual notion called a gun."[9]

The ideal, strictly speaking, is theory as contrasted with practice. The ideal is embodied in a principle; the practical is the application of the principle to concrete cases and is embodied in rules and regulations. The ideal is generic; the practical is specific. The ideal is the goal; the practical is the path that leads, it may be through a maze of difficulties, to that goal. Men have cherished ideals that are purely visionary —shadows and phantasmagoria that flit through the fool's paradise. Don Quixote is the outstanding example of pathetic idealism—the idealism of a noble soul with astigmatic vision. "Don Quixote," says Vincente Blasco Ibanez, "is poor mortal man, who desires to make right and justice triumph, and who stumbles and falls in his noble efforts. At times the American people take Sancho Panza as their model and think only of material satisfactions, of the egoisms that make our life comfortable. On other occasions they display a generosity and idealism as lofty as that of Don Quixote."[10] If we have to choose between the two, the noble but illusory idealism of the Don is infinitely better than the coarse and sordid materialism of his servant. It is far nobler to have visions, "trailing clouds of glory as they come," but destined "to die away, and fade into the light of common day," than to be possessed of a soul shut in by shades of the prison house, never lifting to let in "the light that never was on sea or land."

But we are not shut up to this alternative. The vision that we cherish may be "a phantom of delight," and at the same time "a creature not too bright or good for human nature's daily food." It may be like Wordsworth's skylark, that soars to sing at heaven's gate, but builds its nest on "the dewy ground:" "Ethereal minstrel, pilgrim of the sky, despising not the earth where cares abound." As *idealism* is of two distinct species,

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[9]Memoirs of Rev. Sidney Smith, Vol. II, pp. 15, 46.
[10]International Book Review, Dec., 1923.

so the practical is of two diverse kinds. The ideal as we have observed is the goal, the practical is the path that leads to the goal. But the path may be *straight,* or it may be *crooked.* How different the impression made by the word "practical," as applied to a politician from that which it makes when applied to a statesman!

The phrase, "a practical politician," suggests unscrupulousness, a time-serving demagogue who seeks to attain his selfish ends, like Ah-Sin, the heathen Chinee, "by ways that are dark and tricks that are vain." But a *"practical statesman"* is suggestive of a *patriot,* who follows high ends for his country by ways that are *wisely* and *astutely chosen,* but never crooked or debased. There is "the practical" that sacrifices principle to policy, and there is "the practical" that strives towards the ideal by the best way that is open to it, at the time, compromising, it may be, with that which is below the level of the highest, but never with that which is wrong.

John Morley says of Gladstone: "Hard as he strove for a broad basis in general theory and high abstract principle, yet always aiming at practical ends, he kept in sight the *opportune."* He held that government is "a huge, rough machine, and those concerned in working it *have to be satisfied with what is far below the best.* It was very easy to label him as an *opportunist,* yet if an opportunist be defined as a statesman who declines to attempt to do a thing until he believes that it can really be done, what is that but to call him a man of common sense?"[11] He was the brightest of those political lights that shed lustre on Queen Victoria's reign, of whom the poet-laureate wrote:

"And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet."

Justin McCarthy says that even Gladstone's enemies felt that one idea always inspired him—*a conscientious anxiety to do*

[11]Life of Gladstone, Vol. I, p. 190; Vol. II, p. 241; Vol. III, p. 539.

the right thing. None accused him of being one of the politicians, who, as Victor Hugo says, "mistake a weather-cock for a flag."[12]

Our own Grover Cleveland was of the same moral type, but still more sturdy, holding to his ideal of public office as a public trust, in the face of the hostility and ridicule of the practical politicians, and shallow demagogues, with a tenacity that has hardly been equaled in all the history of statesmanship. But his ideals were not those of the visionary or the fanatic. In one of those sententious sayings for which he was famous he created a maxim of practical statesmanship that has taken its place among the political proverbs of the world: "It is a *condition* that confronts us—*not a theory.*"[13] He had wise regard to conditions, but as a high idealist, he could never consciously sacrifice principle on the altar of expediency. "The way of right and justice," said he, "should be followed as a matter of duty, and regardless of immediate success."[14] Some one has aptly likened him to the pilot of whom old Seneca wrote, who when his boat was overtaken by a terrific storm that threatened to engulf it, said to Neptune: "O god of the Sea, thou mayest save me if thou wilt; and if thou wilt, thou mayest destroy me; *but, whether or no, I will steer my rudder true.*"[15]

The lines addressed by Tennyson to the Duke of Argyl, when, at the sacrifice of his political fortunes, he stood firm for what he deemed to be a great principle, present an almost perfect picture of the balance between the ideal and the practical in statesmanship:—

"O Patriot Statesman, be thou wise to know
The limits of resistance, and the bounds
Determining concession; still be bold
Not only to slight praise but suffer scorn;

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[12]History of Our Own Times, Vol. I, p. 432.
[13]Annual Message, 1887.
[14]Modern Eloquence, Vol. I, p. 231.
[15]Montaigne's Essays, XVI; Seneca Epist. 85.

And be thy heart a fortress to maintain
The day against the moment, and the year
Against the day; thy voice, a music heard
Thro' all the yells and counter-yells of feud
And faction, and thy will, a power to make
This ever-changing world of circumstance,
In changing chime with never-changing Law."

I wish there were time to speak of the ideal and the practical in business, in labor and capital, in professional life, in journalism, in education and in legislation, each of which might call for a special essay or a volume. But I shall pass by all of these except the last two, and shall touch these very lightly in the time that remains.

President Coolidge says: "Education must give not only power but direction. It must minister to the whole man or it falls. Such an education does not come from science. That provides power alone, but not direction." He then enters a plea for the study of the Greek and Roman Classics and of our own great literature, and adds, "The classic of all classics is the Bible." "I do not underrate," says he, "schools of science and technical arts. They have a high and noble calling in ministering to mankind. . . . I am pointing out that in my opinion they do not provide a civilization that can stand without the support of the ideals that come from the classics."

These are wise words, and they find an illustration in the recent history of a great nation. In the latter half of the Nineteenth Century, the German universities began to crowd the classics to a back seat to make room for scientific and technical training. The great scholar and theologian, Dr. Dollinger, speaking in 1872 at the celebration of the 400th anniversary of the University of Munich, alluded to this in words that have proved to be sadly prophetic: "Who knows," said he, "but that for a time Germany may remain confined, without air and light, in that strait prison which we call Materialism? This would be the forerunner of national ruin."[16]

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[16]Modern Eloquence, Vol. VIII, p. 527.

One of our own prophets, Dr. William Ellery Channing, years ago sounded the warning for us:

"The ground of a man's culture lies in his nature, not in his calling. His powers are to be unfolded on account of their inherent dignity, not their outward direction. He is to be educated because he is man, not because he is to make shoes, nails or pins."[17]

Cardinal Newman has a beautiful paragraph on what he calls the *beau ideal* of an educated intellect: "It is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the Spheres."[18]

I fear that in America we have drifted too far from these high ideals in our eagerness for technical education. Prof. George Santayana says, "The American is an idealist working on matter. Understanding as he does the material potentialities of things, he is successful in invention, and quick in emergencies. All his life he jumps into the train after it has started and jumps off before it stops, and he never once gets left or breaks a leg . . . To my mind (says he) the most striking expression of his materialism is his singular pre-occupation with *quantity*. If, for instance, you visit Niagara Falls, you may expect to hear how many cubic feet or metric tons of water are precipitated per second over the cataract"—and then he slyly adds: "This is what I confidently expected to hear on arriving at the adjoining town of Buffalo. But I was mistaken. The first thing I heard instead was that *there are more miles of asphalt pavement in Buffalo than in any city in the world.*"

But he adds this optimistic note: "When the senses are sharp and joyous, as in the American, they are already liber-

[17] Channing's Works, p. 19.

[18] Modern Eloquence, Vol. IX, p. 923.

ated; and when the heart is warm, like his, and eager to be just, its ideal destiny is hardly doubtful. Time and its own pulses will give it wings."[19]

As to the ideal and the practical in legislation, I wish to call attention to the wonderful adjustment and balance of the two in the laws of Moses, which has been too often overlooked.

The Hon. James M. Beck in his recent book on the Constitution of the United States says: "Too little attention has been paid by the legal profession to questions of moral psychology. . . . And yet, to paraphrase the saying of the Master, 'the laws were made for man and not man for the laws,' and if the science of law ignores the study of human nature and attempts to conform man to the laws rather than the laws to man, then its development is a very partial and imperfect one."

This remark of Mr. Beck's amounts to this, that it is a condition and not a theory that confronts the framers of law. Wise legislation will always take into account the stage of progress, and conditions of life reached by those for whom the laws are intended.

Now the legislation of Moses shows marvelous wisdom in this respect. The government of Israel was, according to Moses, a theocracy. Jehovah was not only the moral governor, but the civil ruler of the nation, the legsiator and king. As moral governor He gave a perfect ideal of morality, which because it is perfect can never be added to or taken from. But as civil governor He enacted practical statutes adapted to the stage of progress reached by the people, and the condition under which they were to live. The perfect ideal is found in what we call the moral law, finding its expression negatively in the "shall nots" of the Ten Commandments, and positively in the summary of the two tables of the Decalogue in the comprehensive statement: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself." There stands the perfect ideal of religion and morality for all time!

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[19]The Living Age, March 8, 1919, pp. 589-95.

But even a wise *human* government will not expect or attempt to realize an ideal of morality by statute law; much less an All-wise God. People cannot be legislated into goodness, which is a thing of the heart. And we find in the Mosaic *statutes,* which constitute the civil as distinguished from the moral law, this great principle fully recognized. The ideal standard is enacted once for all, in the moral law; but the statutes of the civil code, which is a very different thing, are thoroughly practical in being adapted to human nature and to the people of Israel in the conditions of that time. I wish I had time to illustrate this in detail. But two quotations from the New Testament will, I hope, make the matter sufficiently clear. "The Pharisees came to Jesus, and asked him is it lawful for a man to put away his wife? And He answered and said unto them, what did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, *For the hardness of your heart he wrote this precept.* But it was not so in the beginning, for from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife and they twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder." (Mark 10:2-9.) There we have the ideal, the indissolubility of the marriage bond as it was instituted by the Creator in the beginning; but in legislation the imperfections of human nature, "the hardness of men's hearts," had to be considered, and statute law adapted to actual conditions. The hardness of men's hearts cannot be legislated out of them.

The other passage that I wish to quote is from the eighth chapter of Romans: "What the law could not do, in that it was weak through the flesh (that is, through the infirmities of human nature), God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in those who walk not after the flesh but after the spirit." That is, law has its limitations, because it is dealing with human beings, with the weakness of the flesh, with the hardness of men's hearts,—confronting not

a theory but a condition. If man is to be brought into conformity to a perfect ideal of morality, something beyond legislation is absolutely necessary; and that something is *a new spirit within him.* The love of that which is evil must be condemned —must be put to death on the altar of his heart, and the love of righteousness must be implanted there; then by an inner and voluntary impulse he will walk not after the flesh, but after the spirit." "Except a man be born again"—changed in the spirit of his mind—"he can not enter the Kingdom of God,"—he cannot be conformed in his life to the laws of that Kingdom.

It has been argued, from the fact that some of the statutes of Moses seem to fall below what is ideally perfect, and are not adapted to the social and political conditions of today, that the Mosaic system did not come by Divine inspiration as it claims to have come. On the contrary, the marvelous combination of the ideal and the practical in that system is one of the strongest arguments that can be advanced for its Divine origin. It is the very perfection of wisdom in legislation—which the world is far from having attained. Especially does America need to sit at the feet of Moses, that she may learn the limitations of legislation and rely more and more on moral influences and the power of Christ and His gospel to lift the life of her people toward the perfect ideal: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbor as thyself." "Love," says the greatest of the Apostles, "is the fulfilling of the law." You can not create love by legislation.

There is a story told of George V. that, when he was a small boy, the prime minister was discussing with his father, Edward VII., some matter of restrictive legislation, when the little fellow broke into the discussion with the naive and childish remark: "If I ever become king, I'm going to have a law passed *abolishing all sin.*" He has been king for nearly fourteen years, but up to date the law abolishing all sin has not been forthcoming.

In this paper I have tried to suggest some of the ideals that

should characterize a nation. But a nation can not rise above the individuals that compose it. Each citizen contributes his quota to the national character, and men influence one another in unsuspected and subtle ways. All this enhances tremendously the power and importance of personal ideals—ideals high enough to

> "Set up a mark of everlasting light
> Across the howling senses' ebb and flow."

Louis Pasteur wrote his own epitaph, which may be read by those who visit his mausoleum in the Institute that bears his name: "Happy is he who has a Deity within him, an ideal of duty which he obeys, an ideal of art, an ideal of country, an ideal of the virtues of the New Testament." These ideals were wrought into his life and work and made him a great world citizen and exalted him to a place among the immortals, who being dead yet speak and whose names will be fragrant to the end of time.

No true idealist can ever realize his own ideal; for every ideal dies as an ideal in the moment of attainment. It is a flying goal, ever eluding the outstretched hand of the pursuer—"For a man's reach should exceed his grasp, or what's a heaven for?"

THE BIBLE STORY OF THE CREATION.

By The Rev. Edward Mack, D. D.,
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It is commonly believed among Modernists that the world with all of its varieties of materials and all of its forms of life, coming to climatic culmination in man, are the product of natural laws in their gradual and regular operation. According to their notion, creation is an evolution produced by forces from within, without external aid. It is an offense to a mod-

ernist to think or speak of anything supernatural in the origin and order of the world. According to him, the beauty and charm of evolution have debarred any intrusion by God immediately into His own world. We always have been, we now are, and we always shall be under the inevitable and unmerciful providence of Natural Law. The modernist is always singing: "Thine eye, O Evolution, guides me!" "Thy strong arm, O Survival of the Fittest, upholds me!"

This Modernist adoration of mechanical law is only the first step in his journey toward the disavowal of all evangelical truth. His real goal is the denial of the Supernatural Christ. In his rationalizing, pre-existence is unthinkable, the Virgin Birth is only a fine metaphor, and there could never have been a Resurrection. To him, Jesus is no more than a natural product of physical evolution, predicted by heredity and produced by environment.

We cannot arrive at a satisfactory knowledge of Creation by the help of physical and historical science alone. The stretch of years beyond the first pen-stroke of history is too vast for comprehension or calculation by the science of man. In that vast expanse of time, which lies beyond the reach of history, our only guide is faith. "By faith we understand that the worlds were framed"—not by force, not by cosmic friction, not by evolution—but "by the Word of God." Here is a realm of fact, in which only God can speak, for He only was there to see and know. And He, in the first Chapter of Genesis, has spoken of that ancient era primarily to the mind of faith, and not to the scientific mind.

And yet it is a great message to the mind of science, over and beyond its appeal to faith. Of this chapter, a man of science has said: "the first leaf of the Mosaic record has more weight than all the folios of science and philosophy." But we must not think that we can conform this great chapter to such discoveries by astronomy and geology as are made in a single age. Its affirmations can never be explained by any theory of the geologist; for theories are transient, and these words of Genesis are eternal. They satisfy the mind under all theories and discoveries. They were true, and full of light and mean-

ing, for those who knew nothing of geology; they are true in our age of partial scientific knowledge; they will still be true when science has come to full knowledge.

But while we cannot reduce these words to mere scientific formulae, they nevertheless do contain evident and sublime science; a science both simple and profound, informing a child and satisfying a sage. It is the plan and hope of the present writer to allow these wonderful words of God to tell in their own way their story of the Supernatural Creation and the Divine Creator.

In the Beginning.

The first short verse in the Book of Genesis is the first long chapter in the history of our world. The Hebrew text does not read "in *the* beginning," but "in beginning"—an indefinite, unfathomed and unfathomable beginning. The expanse of time covered by that one verse exceeds all subsequent time. In extent in space it reaches out to the boundaries of the Universe. Planets and moons, stars and suns, comets and nebula clusters are all included in that brief record: "in (the) beginning, God created the Heaven and the Earth." But the central thought of this verse, it must be remembered, is not worlds nor stars, nor nebula, but *God,* who was before ever there were mountains or seas or stars, from everlasting to everlasting.

The First World-Age.

The second Chapter of world-history, beginning with the second verse of Genesis, turns from the glory of the Heaven to fix attention on the wonders of our Earth. The heading of this Chapter is "The Earth," thrown forward by the Hebrew in its own striking way. In Hebrew the verb precedes its subject-noun. But here for strong emphasis, the noun is thrust into first place, to read thus: *"and as for The Earth"*; that earth which is to become the home of the children and friends of God, and in the after ages the home of His own Dear Son.

We do not know that any other world, in all the millions of stars and planets, is inhabited by intelligent beings, human or

in any wise like unto us. They may, or they may not be. All of this is hidden from us. It is quite within the range of reason to believe that our earth alone is a home for a race of intelligent beings with immortal destiny. God chose it for that high purpose, and arranged all of the order and course of the universe to that end. So believes an eminent modern scientist, when he affirms that our earth seems to be centrally fixed in the universe, and that all the heavenly bodies appear to be arranged and directed for its highest good. It is a fool's errand to belittle our world, because other orbs are larger. So far as we can know, life is found only here. Intelligent, immortal man is the glory of our planet. And the Son of God came only to this earth to dwell and to save.

But this earth of ours, at the beginning of the second period of world history, was in chaos. The brief description in the second verse of Genesis seems to present it as a rolling ball, lifeless and tempestuous, enveloped in boiling water, and shrouded in the darkness of heavy mists, with only this single ray of hope: that it was favored and chosen by God's Spirit as the sphere for the exercise of His tender compassion, its wild, rolling waste brooded over by His gracious, fostering power. Before this waste could become the home of God's child and friend, three things must be given it, Light, and Order, and Life.

Of these three the first in need, in order and in time was Light. God caused the light to shine in the darkness. It is tersely and beautifully expressed in the Hebrew: "and God said, light shall be, and light was." What this light was, and what its source, whether bright or dim, cosmic or incandescent, motion or substance, we may not know. To this day, the mystery of light is unsolved. The sun is not the source of light, but only a bearer or transmitter of light. For, billions of miles beyond the reach of our sun light exists and shines. This glorious mystery, this most precious boon to earth, was God's work in the first day of creation. It made glad the heart of the Eternal; for "God saw that it was good."

And the evening of the past darkness and the morning of the new light were one day; not a twenty-four hour day, but a

period, a Day of the Lord, as men through all the ages have well believed.

We must not make these wonderful words of Creation too little and too narrow. They are greater than the shallow measures of man's mind. We have been too much given to dwarfing and compressing them into the narrow practicalities and literalnesses of our severely circumscribed ideas. They are large and glorious enough to reach the eternal heights. These are the words of God, with whom a thousand years are as one day, and whose finger touch vibrates to the confines of an unmeasured universe.

The Second Day.

The second day of Creation, now illuminated by the light Divinely given, was devoted to bringing order into the rolling waste of water. Light's younger sister and companion then came into being at the second Divine command: "there shall be." This new creation was our atmosphere, the very air we breathe today. It is a simple thing, and yet we cannot make it. It is so free and abundant, except light, the commonest and most universal thing, and yet we do not understand it. Brought into the anarchy of raging waters, it separated those seething elements, holding down the oceans in their beds, and like a strong-shouldered Hercules bearing up the clouds and their billions of tons of water. Before air, the so-called "firmament," was created, our world was in a continual tempest of wind and rain. But in the second day of Creation, the expanse of the air brought poise and peace, as it is to this day. How gentle is the touch of air upon the rosy cheek of childhood! But how mighty is its repressing power over the arrogant waves of vast oceans, as it says to them "thus far shall ye go and no further"!

And the evening of the anarchy of waters and the morning of the dividing and controlling air was a Second World Day.

The Third Day.

But wonderful as the creation of air was, this was only a preparation for the more wonderful yet to come. After the

wild wastes of waters, bridled and subdued, had been driven to their lair in the seas, then appeared the Dry Land, to be the future home of man. Even though those early shores and peaks must have appeared bleak indeed, yet they may well have served as resting-places for the feet of the angelic Sons of the Morning, as they sang their Creation Song.

No land can remain forever desolate. Soon life of some kind begins to clothe it over. At this point in the Creation-story, faith alone can be our teacher. The origin of life is shrouded in mystery, which no scientist or discoverer has been able to solve. That it should have come out of the spaces beyond our earth has no justification in experience, nor possibility in reason. That it had existed all the while in a raging, boiling globe is unthinkable. The presence of an efficient agent with power to create is the only possible solution. At one of these impossible chasms in the theory of evolution, before which the theorist stands helpless, God appears and speaks with power. Just here we must bid farewell to the evolutionist, to follow with faith the guidance of the Divine Word. At His command the first forms of tender vegetation appeared, already characterized at their birth as distinct species, herb and tree, each according to its species—for such is the significance of the word translated "kind."

We find affirmed of this, and of every other period of creation, three distinctive facts: First and most distinctive is the hand and will of God, for it is declared in nearly every verse that creation was a Divine activity and not a material process. Secondly, the reiterated phrase, "and God said," asserts the creative agency to be the Word. And, thirdly, creation according to species is invariably affirmed. Life first originated on earth with a particular and unmistakable feature: "according to species."

This third fact is invariably affirmed throughout the record of the creation of all organic and animal life. And in all natural history there has been found no other record of the origin of species. It has been *inferred,* it has never been *found.* Scientists for a century have labored under most favorable conditions to originate species, but in vain. In the story of

the fossil rocks, those imperishable records of the Supreme Scientist, those vast folios for which He has used earth's strata for shelves, there are found no evidences of evolving species. On the contrary, the breaks are always clearly marked between the forms of life in different ages and of various species. On this point the record of the rocks, modern experiment and the Creation-Story are in surprising accord. Ancient forms of life, which have survived to our day, show a stubborn propensity to remain true to the form and nature, which were theirs, when these were registered with minute accuracy in the fossil rocks. By such steadfastness they bear their testimony to the great command which gave them origin: "bring forth according to species."

And the evening of a barren, sterile earth and the morning of fragrant meadows and "hills with verdure clad" were a Third World-Day.

The Fourth Day.

The fourth day of creation was unique, in that no new creative activity is recorded for that day. It was a period of assignment and direction, not of the origin of new life. For the sun, moon, and stars were in existence already, a part of the primeval and original creation, of which we read in the first verse of Genesis. We see in the language which records the fourth day that the heavenly bodies were taken for granted. But they could not shine in strength and beauty upon the surface of a misty and beclouded earth. It was a happy day when the rays of the heavenly spheres broke through the cleared atmosphere to light the earth, both by day and by night, and the sun coming forth out of his canopy as a bridegroom, and rejoicing as a strong man to run a race, made his glorious circuit.

We may well believe that the third and fourth day were in part co-extensive, not absolutely successive. The advance of vegetation and the clearing of the atmosphere may have had a mutual influence upon each other. That these great processes and activities are recorded in sequence does not exclude inter-

dependence. Only that one originated and prevailed in the former period, and the other, the lighting of the earth, came to full glory in the latter.

This was the day of the origin of the perpetual calendar. From the beginning man in calculating and recording time has been dependent on the heavens. In cultured Egypt pyramid and obelisk, in barbaric Britain, cromlech and pillar, measured the shadow of the sun "for seasons and for days and for years." The monthly procession of the moon gave the nomad his first calendar. The marvel of the equinox in spring and fall marked the seasons for the sower and the reaper. And finally, the rising and setting sun, with its winter waning and summer waxing, gave up to the assiduous watching of man its secret of the solar schedule of time. God set going His wonderful solar clock to mark and measure time in preparation for man, the heir and recorder of time.

Strange indeed is it that the most beguiling worship of ancient paganism was the adoration of the heavenly bodies, as it was also the most debasing of all pagan religions. So witness the corrupting rites of Baal, the sun-god, Astarte the moon-god, and Venus, the evening star. How inestimably higher is the Bible than the most refined paganism, which worshipped the sun, moon and stars, while the Bible makes positive affirmation of their creation by God to serve man. In paganism men serve the sun, moon and stars. In the Bible, the sun, moon and stars are directed to serve man. "God made the two great lights--He made the stars also—to give light upon the earth," the home of man. There is no possibility of mistaking the Bible's infinite superiority over the highest forms of pagan nature worship in every age. Ancient cultured paganism held the sun, moon and stars to be man's gods, masters, tyrants; but according to the Word of God they are appointed to be servants and light-bearers to the child of God. In modern paganism, man is the product and victim of remorseless natural law; but in Revelation all created things, whether heavenly, vegetable, or animal, were designed for the good of man—even the angels, who are sent as ministering spirits to the heirs of salvation.

And the evening of the beclouded and dark-shadowed earth and the morning of the glorious sunlight were a Fourth World Day.

The Fifth Day.

The most charming paradise would be a weary wilderness without living beings to look upon its beauties and to rejoice in its radiant light and fragrant flowers. So great is the wonder and advancing significance of the origin of conscious life in the earth, the creation story devotes, not one, but two days to this new marvel of Divine love and might.

As the scientific theory meets an unbridged chasm yawning between the inorganic, lifeless, dry-land and the origin of vegetation, so also it is halted by another impossible barrier on its way from existing vegetable matter to the beginnings of animal life. Science and physical history have no explanation of these miraculous advances. No bridge which they have tried to throw across the chasm has ever reached the other side. But in the Genesis record the omnipotent, personal, intelligent God is always seen to be standing at this physically impossible point. His Divine Word makes the safe transition over the great gulf. "And God said the earth *shall* bring forth—and the earth brought forth"—"And God said the waters shall bring forth life—and the waters brought forth according to their species."

The perfect order and symmetry of the Divine creative activity are seen in every part of the record. Light and vegetation are indispensable prerequisites for the existence of animal life. When these had now come into being, our world was ready and waiting for another Divine Command to go forward. The stage of earth was set for the appearance of the two chief characters in its great drama, first animate life, and then, immortal man.

The creation story does not contradict, but the rather, confirms, the record of the fossil rocks; for its account of the order and progression of life in the seas and on the land is practically identical with the witness of the rocks. First were the swarming fishes and other sea-life; then the monster amphibia; then birds rising with wings out of the water into the air and sun-

light of the heavens; and last the reptilian and other creeping creatures. Herein lies the marvel, that this correspondence, even in detail, was put on record in the Divine story of the Creation, ages before there was a science of geology, or men had ever thought of looking into Earth's own story-in-strata of her origin.

And the evening of an uninhabited and lonely earth and the morning of a world teeming with joyous life were a Fifth World Age.

The Sixth Day.

The sixth and climactic day of the creation story arrests attention by a number of remarkable details. As we come down to later and better known periods of the romantic story of the world, science and revelation come into closer accord in their several records. This accord, instead of the often falsely proclaimed discord, is proof of the reliability of the Genesis Story.

1. Two days out of the six are devoted to the origin of animal life. So also does the geologist in his story give more space to the ages of animal life, although preceding ages may have covered much vaster extent in time. For, the objective in creation was the origin of conscious life on the earth, after its home had been made ready. The wonders of the vegetable kingdom required a single creative day. The Divine thought and power dwelt for two days on the origin and variation of animal life. The dividing line between the two days is both logical and scientific. The lower forms of life, propagated by eggs and in countless swarms, and requiring no maternal care, are products of the fifth day. The higher forms of animal life, the mammalia, carried in and nourished by the maternal body, requiring the care and development of longer infancy, are the creatures of the sixth day. It is not necessary here to discuss the theory of Pre-Adamites. A *possible* interpretation of the text of verse twenty-four gives a mere shadow of support to such a theory. But Humanity—"Adam"—was the noonday, or zenith, creation of the sixth day.

2. Man's close kinship to the animal life, in its higher forms,

must necessarily be recognized in his association with these forms in the same day of Creation. He does not claim a special day, or era, of creation for himself alone. First in the sixth day, at God's command, the earth brought forth living creatures, cattle, creeping things, and wild beasts of the field. Then, on the same day, the paramount work of creation was undertaken, of which this special and exceptional account is given: "God said let us make man in Our Image." But Genesis forbids our ignoring our close association with the animal life. In a sense, man is an animal. Of his physical element, like that of the animals, it is truly said: "dust thou art and unto dust thou shalt return." Man too often shows his animal propensities, returning like a dog to his vomit and like a washed sow to her wallowing in the mire. Man's higher destiny is to rule over the wild beast crouching at the door of his heart.

3. In the record of the fifth and sixth days of Creation special emphasis seems to be put upon the use of means and of pre-existing materials. We cannot escape the insistence on this in the phrases: "Let the waters bring forth swarms—and the waters swarmed"; "let the earth bring forth—and it was so." Our God is a God of law and order, and He does not forget nor dishonor His own laws in His own natural order. While in the first chapter of Genesis the Divine Miracle in the creation of man is stressed, however, in the second chapter even man's creation is expressed in terms of his physical origin from pre-existing materials: "and Jehovah God formed man of dust from the ground." The Story of Creation is given to us as a picture, gradually unfolding with ever brightening illumination, each part in its order, and each in its natural sequence. It is not a number of unrelated or isolated *fiats*, but a marvelous plan, showing its unity and revealing its light more gloriously as each day passes. Science can tell no more wonderful story of the origin of the universe, earth and life than does this God-written chapter of Genesis.

4. God's presence and the power of His Divine Word are always found in each advancing stage. Materialistic science comes with no certain answer to those great chasms in the development of the world, the origin of matter, the origin of ani-

mal life, and the origin of man. Science does not know how and why our earth came into its present form. It cannot tell how organic life came into a world of dead matter. It does not know the sequence between the vegetable matter and animal life. It has never found a single witness in the rocks or in modern experimentation, to the origin of any species. It "supposes" that man developed from a lower animal form, but cannot lay its hand on a single proof. Most pathetic is this helplessness of science in the great crises of the story of our world.

But in the Bible record God always stands at the great gaps, and meets with His Divine command each crisis. The impossible stages in the world history became His great opportunities. To a darkened and helpless universe, He said: "let there be light." He commanded the raging seas to retreat, and the dry land appeared. He commanded the barren, desert earth to bring forth grass and herb; and it was so. Animal life, never produced from vegetable life, either by science or by developing ages, swarmed the earth only at God's command. Science busies itself with nebula hypotheses, life from the circumbient ether, transmutation of species, but finds no witnesses and gets nowhere. But Faith knows that the all-powerful and all-gracious God brought our world into order, and nursed it carefully through all its advancing ages, for His glory and for the joy of His children. How poor and destitute are all the theories and experiments of science in comparison with the full and positive message of the Bible! True science and Revelation agree in this: that no new life ever came without God.

This grace and might of God appear at their best in the special creation of man. Science can see only the dust out of which man's temporary house of clay was built; Revelation sees the soul-life in the image of God, which lives on when the clay has crumbled to dust again. Science looks at hands and tail which cling to the branches of trees; Revelation tells of a hand which holds a telescope to the stars; touches the strings of the golden harp, and writes an everlasting Gospel. Science is worried about cheekbones and appendixes; the Word of God tells how the child of God came, wondrously made, from the

hand of God. Science is always designing bridges which can never span the chasms between lower and higher life; but by faith we may go all the way holding the hand of God.

And the evening of low and swarming life and the morning, when Man awoke to go forth to his work and to fellowship with his God, were a Sixth World-Day.

So we finished the heaven and the earth and all the host of them. We err often in making the wonderful words of this story too empty and too narrow. It is nobler and more true to give them the volume and the range which are theirs by right. There is no aspiration of Science which they cannot already forecast and satisfy. There is no range of time nor reach in space which can exhaust their illimitable truth. When science shall have uncovered all the secrets of our universe and gathered all the riches of truth possible to the genius of man, its story will still come far short of the riches and the wisdom of the Creation Story, revealed to all men, high and low, by the Word of God.

But the glory of the Creation Story had its sad and tragic sequel, when through sin chaos came again into the world. Man doubted God, and in unbelief violated His command. This time at was the chaos not of physical darkness and waste, but of sin, sorrow and death. The new moral world became waste and desolate, and darkness covered it over. But also came again the Word of God. The Prophetic Word said: "the seed of the woman shall bruise the serpent's head." So arose in the spiritual darkness this new star of light, which never went down in all the night of sin.

Then the chaos of materialism covered the earth in the Roman age. Again the light shone in the darkness with the advent of the Incarnate Word, the Sun of Righteousness rising with healing in His beams.

Once more, the world has fallen into chaos and darkness in this wild, warring world of our day, raging in its lust and greed. And in this time of darkness we shall look, and not in vain, for the return of the Victorious Word of God, who will bring with Him the light of the Everlasting Day, in which there shall be no need of lamp or moon or sun to shine in it,

for the Glory of God shall be its everlasting light. Then we shall know the mystery of Light, the first-born of the physical creation, God's first gift to our world, which existed before our transmitters, sun, moon and stars, brought its rays to earthly eyes.

THE MINISTER AND CLASSICAL LITERATURE.*

By John T. Taylor, M. A.,
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It is not the purpose of the writer of this article to enter into a detailed discussion and exposition of specific classics, but to offer a few thoughts on certain intellectual and spiritual influences of classical reading in general. Specifically, it is my purpose to point out, with all the emphasis at my command, that the minister, above all other men, needs to be widely and profoundly read in the world's choicest masterpieces of literary art. It would be a simple task indeed to establish the thesis that the world's greatest preachers have been men whose minds and hearts were enriched by a long and loving companionship with great literature; and I feel very deeply that there would be far less conceiving of chaff and bringing forth of stubble in the modern pulpit if more of our ministers would withdraw themselves from the noisy books of the day and spend more hours in the brooding and fructifying quietude of the great classics of the ages. Indeed, in the case of many men who have, quite un-Scripturally, waxed lean and kicked on the husks of current literature, too much of which bears an ecclesiastical label, it might be recommended as a capital idea that they return as penitent prodigals to the festal boards of the great classics, where men in all ages have partaken of the foods and

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*Note: Acknowledgments are due the Rev. E. P. Taylor, my father and faithful teacher, for his helpful criticisms and suggestions.—J. T. T.

the nectars of wisdom. The church needs, as perhaps never before, to be led beside the still waters of deep and lasting things; and the church is calling, with poignancy of cry, for men who have gone down to the sea in ships, that do business in great waters.

The writer willingly refrains from undertaking to define the term classical literature. It is enough for the present purpose to say that there are books which fill a man with opinions, almost invariably worthless; and there are other books which cause a man to feel that he has sat silently for many hours by the side of the brooding sea, hearing the myriad voices of its waves, listening to its inscrutable mourning and whisperings from afar. There are books which are light enough to unloose the trigger of the tongue, and other books which fasten it as with bands of steel. There are books which lead to hasty talk, and other books which enforce the wisdom of silence. There are books which cause a man to exclaim: "Ah, I am full; I must needs run out into the world and talk myself dry;" and there are other books which cause a man to exclaim: "Ah, I have plumbed new depths in my emptiness; I must needs think much before I essay to speak again." The man who habitually reads the first class of books acquires poverty of mind and glibness of tongue, while he who reads the other class of books acquires that richness of mind and heart which makes his utterances more precious than silver and gold. Now, the last class of books, no matter by what names they are called or in what ages they have been written, are the world's true classics. "A good book," says Milton, "is the precious lifeblood of a master spirit, embalmed and treasured upon purpose to a life beyond life." It is such books that the minister must read, and read until they become a part of his very soul, or until his very soul is merged in them and glorified in their majesty, their wisdom, and their beauty.

What, then, are some of the first-fruits of classical reading? In the first place, the minister who drinks deeply of the Pierian Spring of great literature comes gradually into a dignity of mind and spirit which puts to shame that show of peacock pompousness which all too often seeks to pass for true dignity.

But even though it may be true, as Shakespeare declares, that "the world is still deceived by ornament," it must be credited to the world's wisdom that men can not long be deceived by a tinsel dignity founded on the sands of vanity and on an intellect and soul devoid of any claim to kingship. True dignity, which is the natural expression of true worth, is known and read of all men; and its counterfeit will be the butt of the comic stage as long as men delight in laughter. There are men who seem to have been born with an inherent sense of personal dignity and sublimity of mind, like stars that dwell apart: but were it possible to subject such men to close analysis, it would be found in every instance that they have achieved their dignity and sublimity by long and faithful companionship with the great aspects of nature and with the world's treasures of art and literature. In Hawthorne's story of "The Great Stone Face," the boy Ernest is not pictured as a lad of extraordinary gifts and talents, but as a typical human soul starting out into life, sensitized, as all men are at birth, to read its deepest meanings. It was his faithful companionship with the Stone Face, through reverent contemplation, and the unconscious personal appropriation of the ideals which it represented, which transfigured Ernest into its very likeness. Men become like the things they love and contemplate in their deepest natures. Men who live in the high places of the world's treasures of art and literature are transformed into the likeness of the treasures they love and with which they deeply companion. There is a certain physical majesty about men who live in vast forests, in towering mountains, and on the limitless plains of the sea. Just as truly, there is a certain majesty of intellect and soul about men who inhabit the lofty places of the invisible realms of the spiritual world. The classics invite men to lofty places; to the far places: to the farthest north, the farthest south, the farthest east and west, where the God-inflamed souls of the great of all ages have established the citadels of the world's enlargement. The minister, more than any other man, and by virtue of the utter and unutterable sacredness of his high calling, lives under the compulsion of nurturing his intellect and his soul in the tonic atmosphere of the

world's high places. It is a fact of more than mere physical significance that Moses was led to the top of a high mountain to receive from the lips of God the plans and specifications for the temple. Given men of such a stamp, men whose souls have grown sublime in the atmosphere of the world's spiritual Himalayas, and there would be a better hope that the Spirit would speak His message to the churches.

I have laid emphasis on the minister's true dignity and sublimity of intellect and soul because of the fact that it is only such men who achieve largeness of vision, who outgrow the trivial, who wax cosmical in their grasp of the world's great needs and the world's great heart. The minister, by virtue of the fact that he is the spokesman of the world's deepest needs and the world's highest aspirations, must lay his emphasis, if he is to speak with power, on the universal, the timeless, the cosmical. That is no denial of the local problems with which he must deal, or of the problems of his day with which he must cope; but the minister who loses sight of the fact that the message with which he deals is the message of the ages, loses the thing which makes him great. Now, there are books which have a local and a temporary value; but there are other books which have a value which is both timeless and universal, and unless a work of literary art can strip itself of its garments of time and place without loss, it will never get into the company of the world's classics. The timeless, the universal, the cosmical: these are the very stuff of which the classics are made: and they are the stuff of which the minister's message is made. The minister's vision includes the present; but if it go not vastly beyond that, it is not the vision of the true prophet: his message is delivered to the age in which he lives; but if it be not informed with that which belongs to all the ages, it lacks that which will move the wills of men and cause them to seek their strength in the Rock of Ages. Men who seek the companionship of the master spirits of the ages grow great in visions and in views, and it is such men who are peculiarly qualified to speak with authority to the immortal souls of men. The classics entreat men to come out of their little shells of time and place, of name and order and sect, into

the boundless world of God, where the part is engulfed in the immensity of the whole. God give us ministers who stand on lofty places and see afar!

Then, too, there comes to the minister who courts the friendship of the great treasures of literature an ever-increasing sensitiveness of mind and soul, without which he is dead to the finer voices and the subtler harmonies of his world. Even in the ministry, there are those who have eyes but see not, clearly and afar; ears, but hear not, sensitively, because their eyes and ears are too dull for exquisite and subtle impressions. The minister needs to be an exquisitely sensitized instrument, with a marvelous aliveness of intellect and soul. A radio receiving set is a good illustration of the kind of instrument the minister ought to be. Like the radio, he ought to be a hypersensitized instrument, catching from the invisible realm of the spirit myriad voices which duller ears can not hear. Each night the heavens and the earth are vibrant with song and story; but where there is no listening instrument with ears to hear, the song and the story pass unheard. Truly, the heavens and the earth are full of the voice of God,—but, ah, how few the hearing ears! The Bible has running through it the tragic refrain, again and again recurring, sometimes plaintive, often divinely sorrowful, of the speaking God and the unhearing ears of man. Too often we forget that hearing in the realm of the spirit, like hearing in the realm of the physical, depends on the quality of the hearing instrument: and man, the deaf, utters his complaint against the silence of God, while His whispers pass like messengers in the night. It is the supreme duty of the minister to labor with tireless diligence for the cultivation of a highly sensitized nature, and that he can best accomplish by making his very own the fine and the exquisite things of life. Perhaps this is the most profound and the most subtle, if not in every way the greatest, reward which the minister gains from a warm and loving companionship with the world's great classics. It would seem in the highest degree imperative that the spokesmen of the world's highest aspirations should be the world's keenest hearers—the world's most delicately sensitized

instruments in intellect and soul. One needs to ponder the meaningful lines of George Eliot:

> When any master holds twixt hand and chin
> A violin of mine, he will be glad
> That Stradivari lived, made violins
> And made them of the best . . .
> . . . For while God gives them skill,
> I gave them instruments to play upon,
> God using me to help him. . . .
> . . . If my hand slacked,
> I should rob God, since He is fullest good,
> Leaving a blank behind, instead of violins.
> He could not make Antonio Stradivari's violins
> Without Antonio.

God works through men, and He is looking for Stradivari violins to play upon! God must indeed call His ministers, and the Spirit must quicken them; but let the minister ponder always in his heart the thought that God "could not make Antonio Stradivari's violins without Antonio." The minister who carries the materials of his life to the art-shops of the world's great masters will be that kind of violin some day. And when the Master Violinist holds an instrument like that twixt hand and chin, the world will listen, enraptured, to the music which He makes.

A profound study of the world's great classics will also reward the minister with a deepening of his emotions and a widening of his emotional range and knowledge of life. The great classics, and particularly the drama, from the Greeks to the Elizabethans, play upon the whole gamut of human emotions. The minister, more than any other man, must be profoundly versed in the lore of the human heart; and in the achievement of this essential equipment for his ministry, he has ready to hand an inexhaustible treasure-trove in the classic drama and in the great masterpieces of fiction. The human heart, with its intricate nd manifold emotions, is, indeed, the very subject-matter of great literature; and there is no hidden

corner of it into which the eyes of man have not peered. The results of all the researches of all time are recorded in the world's great classics, as the permanent possession of all seekers after truth who have discovered that the chief study of man is mankind. There is a feeling, I know, on the part of some that books are a "bloodless substitute for life"; and even so subtle a thinker as Robert Louis Stevenson allowed his love of fine phrases and bright May mornings to tempt him into an expression of that thought. But to men who have a genuine faculty for reading, the great characters of fiction and drama have all the qualities of the living, so that one is sometimes betrayed by his imagination into speaking to them with the certain expectation of being answered; and one wonders why they do not step out of their habitation of print and win name and fame for themselves in the world of flesh and blood men, many of whom are far less alive than their brothers in print. What a gallery of living portraits! What a wealth of material for the Minister's study and analysis! He cruelly cheats himself who fails to enrich his memory with hundreds and thousands of the living characters of great books; for the man who limits his knowledge and his emotional range within the narrow compass of his personal observations and studies of men at first hand will fall into the lamentable habit of playing on a harp with a single string, thus contributing his mite, however conscientiously, to the weariness and the monotony of life. All other things being equal, that man who possesses the deepest and the widest knowledge of the human heart, its sublimities and its degradations, will best and most skilfully minister to the needs of mankind. The great marksman must know his targets quite as thoroughly as he does his guns. There is always a grave danger that the minister, and more especially the man of scholarly mind, will fall into the fatal error of making a disproportionate study of his guns and his targets, with the pathetic result that he goes through life wondering just why the multitudes are not thrilled by his discourses. He wonders why other ministers with far less knowledge of philosophy and metaphysics and with far less ability to annihilate the ponderous and often valuable works of science, can so easily outdis-

tance him in the winsomeness and the winningness with which they proclaim the Gospel to the people. The answer to his questions and his wonderment is in his tragic failure to make the study of the human heart his chief and his greatest study, devoting to it the same painstaking and untiring research, in the great laboratories of life and of literature, that the careful scientist devotes to the study of his specimens. In the solitude of his study, the minister may carry on his researches through the deep-seeing eyes of the world's great masters of fiction and drama, thereby vastly enriching his own knowledge and emotions and equipping himself for a profounder, a subtler, and a wiser understanding of the people to whom he ministers. No man can become great in heart without first filling his heart with a knowledge of men, and only the truly great heart can be alive to the world's great needs and the world's vast heart. The world is yearning for great-hearted ministers: for ministers whose hearts have grown wise, and tender, and compassionate through a profound knowledge of life and of men. The great-hearted minister, the wise-hearted minister: he alone can speak with winning grace to the sin-hurt heart of mankind. And that minister whose sermons are a sling armed with many stones may hurl his shot in the certain hope of winning the Davidic praises.

These great benefits to the intellectual and spiritual life of the minister will flower forth in his sermonic style. It is surely a fact beyond all debate that a profound knowledge of classical literature promotes simplicity, lucidity, and beauty of thought and expression; and certainly it is the duty of the minister to strive with all earnestness for these qualities. The minister who has learned from the classics that simplicity and clearness are the very soul of all true art will never be numbered among those who confuse profundity with turgidness and downright stupidity. The people want profound sermons, but they are quick to discern the difference between that which is truly deep and that which is merely muddy; and the day has passed when a barrage of wordy nothings will greatly impress the people. Indeed, the people are becoming quite severe, and justly so, in their condemnation of the minister who is not a

master of a style characterized by simplicity, lucidity, and beauty. There was a day—now regarded with whimsical delight by all lovers of humor—when a man could acquire a reputation for learning by the simple device of concealing his own stupidity behind heavy clouds of pedantry; but since that day, and despite wars and rumors of wars, the world has become civilized in a number of ways. There is no other sign of the times which is quite so heartening as the popular demand for a really articulate ministry, and for true simplicity in the utterance of the Gospel. What then is to be said of that minister who neglects at whatever expenditure of energy and of self, to employ the means at his ready command for the cultivation of the truly classic style of utterance? He merits no pity. Any minister will do a wise thing to keep a few great literary masterpieces on his study table. Their presence will inspire him in his efforts to glorify his own expression by a loving obedience to the spirit of great art, and they will look with stern rebuke on every intrusion into his expression of the woeful things of pedantry, slipshodness, and angularity. It is by no means suggested that the minister adorn his sermons with classical allusions, which are dark sayings in this age of literary what-not; but it is insisted upon, with all the emphasis possible, that the minister must commune with the spirit of the classics, if he would deliver the blessed Gospel with his maximum of winning power. There is something not far short of sacrilege in any expression of the marvelous message of the Master which is one whit, or jot, or tittle less than the most perfect expression the minister is capable of achieving. Rags and tatters may become the person of the beggar, but royal robes are the garments of a prince. Surely the most precious possession of the race deserves the most perfect expression that man can give to it. There are some things which may be spoken of in any kind of language and in any kind of style; but when man takes upon his lips the Words of Eternal Life, he must strive, with the very highest excellencies of his mind and heart, to speak in tones almost divine.

THE SECOND COMING.

By The Rev. Thornton Whaling, D. D., LL. D.,
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All Biblical students are agreed that this doctrine occupies a large place in the New Testament teachings. It is mentioned hundreds of times in the Gospels and the Epistles. It is the central theme in the closing book, which fitly crowns the progressive revelation found in the Scriptures. The goal of the aspirations of Christians and Church alike is the triumphant return of our Lord. God's saints ought to be "that manner of person" who are "looking for and hasting unto the coming of the Day of God" (2 Pet. 3:11-12).

It is unfortunate that there should be so much division of opinion on the great and blessed theme, and the writer desires to present very briefly an irenic discussion of the Scriptural truth on this subject, on which he hopes and believes there may be very general agreement.

I. The Second Coming is to be personal and visible.

The return is not presented in the inspired Word as a gradual process, but as a sudden, startling and triumphant event. As Jesus ascended, the angel said to the Apostolic witnesses, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The truthful angels would scarcely have asserted the personal, visible return of Jesus, unless they had sure and convincing knowledge of the fact. Our Lord himself so believed (Luke 17:22-30), for he represents his return and revelation as symbolized by the flash of lightning that "out of the one part under heaven shineth unto the other part under heaven." No process is possible here by way of evolution or gradual development, but swift consummation and immediate accomplishment is the necessary suggestion. Paul shared this view (I Thess. 4:16).

II. The Second Coming is to be glorious and transcendent.

There are seven events which are to precede or accompany or follow the Second Coming. I make no attempts to co-ordinate them as to their succession. They are (1) The rapture of the saints (I Thess. 4:15-17), (2) The resurrection of the dead (I Cor. 15:23-30), (3) The appearance of the Man of Sin and the Great Tribulation (II Thess. 2:1-4), (4) The conversion of the Jews (Rom. 11:25-26), (5) The prophecy of the "thousand years" and the "first" resurrection (Rev. 20:1-9), (6) The "Palingenesis" which is to result in the "New Heavens and the New Earth" (2 Pet. 3:10-13. Paul confirms Peter very wonderfully in Rom. 8:18-23), (7) The Final Judgment (Matt. 25:31-46).

Truly the age of miracles is before us. All seven of these transcendent events are connected with the return of our Lord and the establishment of his perfected Kingdom—the glorious Kingdom of Prophecy and the Apocalypse. But the order in which these events are to occur is not fully disclosed, and the "plans," "charts," and "programs" which seek to decipher their succession in no case command assent beyond a limited circle; and in many cases have been revised by their own authors as history has disproved the decipherment. The plan of the ages (*prothesin ton aionon*) is in none of these ambitions and illusive charts; but, as the wise Paul by inspiration tells us, is in "Christ Jesus our Lord" (Eph. 3:11). When Jesus returns, he will integrate these seven events into splendid unity by sublime and transcendent fulfilment, which will issue in the Kingdom of Glory, and the descent of the City of God into the new and redeemed world. Jesus did not intend his disciples to know the "Chart of the ages," for in answer to Peter's question as to time and order of events the reply was, "It is not for you to know the time and the seasons" (Acts 1:7). It would not give spiritual power to gratify craving curosity by disclosing "time and seasons," for such power is the alone result of the enabling and indwelling Spirit. The period of the occurrence and the order of succession will be revealed in glorious and sublime fulfilment; but until the fulfilment arrives "it is not for you to know."

III. The Second Coming is imminent or impending.

It is the golden goal which is to terminate this present age. But when the terminus will be reached Jesus declares to be unknowable (Matt. 24:36; Mk. 13:32). His injunction therefore is, "Watch for ye know neither the day nor the hour, wherein the Son of Man cometh" (Matt. 25:13). His consistent teaching on this theme is that the duty of incessant watchfulness rests on the fact that his return may occur at any moment, "at even or at midnight or at the cock-crowing or in the morning" (Mk. 13:35).

If as Post-millennialists assert there is a long and uncertain interval of more than a thousand years to precede the "Parousia," then watchfulness would be make-believe and impossible; for watchfulness does not mean activity and work alone, but such activity inspired by expectancy of the "Parousia," while the very work is in process of execution. If, as some Pre-millennialists assert, there is an interval of more or less uncertain duration, marked by the occurrence of one or some of these Scriptural events, which must occur before the "Return," then equally. real watchfulness becomes inane and sleepy, and Jesus is indicted when he declares that his coming may occur at any time during the 24 hours of our day or this age, as our mathematics or measurements might compute (Matt. 24:42).

The motivation of this mighty truth rests on its possible occurrence at any hour. The glory of the triumphant goal is not to be relegated to come far-off date, but illumines with its splendor the prosaic duty of every passing moment. It makes life worth living to know that Jesus is coming "in all the glory of his Father" back to this sin-cursed and war-torn earth; and it transfigures with Heavenly radiance each day and hour to say, perhaps even now "the sign of the Son of Man" is in process of writing on the face of the sky.

"Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of thine elect,
Then take Thy power and reign;

Appear, Desire of nation,
Thine exiles long for home;
Show in the heavens Thy promised sign,
Thou Prince and Savior, Come."

THE BIBLE AND EVOLUTION.*

By Dunbar H. Ogden, D. D.,
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Ninety-two years ago a young Cambridge graduate named Darwin began a voyage around the world in H. M. S. Beagle. During five years of observation in many lands there was planted in the mind of this young naturalist the germ of the evolutionary hypothesis which now dominates the student world.

As they enter the High Schools and Colleges of our land, multitudes of young people from Christian homes are being challenged by this theory, and unless they have been wisely taught by parents and pastors their religious faith is greatly imperilled. To perplexed minds I desire to pass on certain ideas that have been helpful to me. What I write may be painful to some; but it may steady the faith of others. My purpose is wholly constructive."

What is Evolution?

In the Standard Dictionary we find seven uses of the term evolution, five of which bear more or less directly upon the question we are considering. If then a man says he believes in evolution, in order really to know his mind we must ask him what he means by evolution. He may mean merely *development,* from which Herbert Spencer has carefully distinguished

*See Editorial Notes for brief appreciation of Dr. Ogden's article.

evolution. When we discuss the evolution of man from a lower animal order we are not dealing with a problem identical with the evolution of a chicken from an egg or the evolution of the modern locomotive from the quaint little engine of a century ago.

These developments may suggest the possibility of biological evolution, but in that evolution *the origin of species* is the crux of the whole matter. In connection with it two questions arise: Did man come from a lower animal order? If so, by what power and in what way was the lower order transmuted into the higher?

Dr. William Keen in his little book, "I Believe in God and in Evolution," quotes, "first the blade, then the ear, then the full corn in the ear," as "the teaching of evolution in the Scriptures." He also likens evolution to the "creation and development of the telephone by Graham Bell in our own day," which has been "a gradual evolution." Furthermore, he says, "Even in my own lifetime I have seen a wonderful evolution in vegetables, in fruit, in flowers, in pigeons and chickens, in the dog, the cow and the horse." To Dr. Keen evolution seems to be a very simple and obvious thing, but he is using the term to convey the idea of development. Mere development, however, is not that of which we are speaking when we discuss the evolution of man from a lower animal form. It is, of course, proper to use the work in both its strict and its general sense, but we must be careful when we do so not to becloud our own thinking or that of others.

Herbert Spencer says that evolution is "an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." In other words evolution is the unfolding, by a power from within of simple unformed matter into the countless forms which are about us in the universe.

Materialistic evolutionists hold that matter and motion are all there is to it; no God being necessary. *Agnostic evolutionists* imagine that there is a great unknown and unknowable

back of the entire process. *Theistic Evolutionists* believe that God is in the process at every point using natural laws to work out definite results.

Theologians Should Be Humble.

Dr. Hay Watson Smith, in his "Evolution and Presbyterianism" uses effectively an interesting assortment of quotations gathered by Dr. Andrew D. White, which should make modern theologians humble as they write on scientific subjects. Believing the Bible to be inspired it is very easy to accept as infallible our interpretation of all that the Book contains. This is exactly what the theologians did when, in the realm of astronomy, the Copernican theory displaced the Ptolemaic. According to the older idea the earth was stationary, and around it the sun and moon and stars did move. The new theory was revolutionary, for it taught that the earth moved around the sun and on its own axis.

Of this new theory the theologians had rather severe things to say. Dr. White quotes them thus:

Martin Luther: "This fool (Copernicus) wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth." *John Calvin*: "Who will venture to place the authority of Corpernicus above that of the Holy Spirit?" *Cardinal Bellarmin* (a distinguished Roman Catholic theologian): "His pretended discovery vitiates the whole Christian plan of salvation." *The Catholic Congregation of the Index*: "The doctrine of the double motion of the earth about its axis and about the sun is false, and entirely contrary to the Holy Scriptures."

Now as a matter of fact the Christian world has accepted the Corpernican theory as true and has not discredited, thereby, the Bible. The question of the inerrancy of the Scriptures (Dr. Hay Watson Smith to the contrary) is not involved, but the inerrancy of an *interpretation*, which is very different. Only by the use of a very crude and utterly unreasonable literalism can the Bible be brought into conflict with the Copernican theory. There is a type of literalism fatal to truth. In part it was of this that Jesus spoke when He said, "The letter killeth."

The Scientists Should Be Careful.

In the light of facts, scientists should not teach the evolutionary hypothesis as though it were established truth or in such a way as to imperil the student's faith in God. Several modern writers, notably Prof. L. T. Townsend in his "Collapse of Evolution," have gathered together these facts in an arresting manner.

(1) Evolution has not explained the origin of life.

Alfred Russell Wallace, the eminent scientist, wrote many years ago, "There is a gulf between matter and nothing; one between life and the non-living; and a third between man and the lower creation, and science cannot bridge any of them." The well-nigh omniscient Mr. H. G. Wells in his recent "Outlines of History" confesses that there are three things that science has not explained: The origin of matter, the origin of life, and the origin of man. Deeply interesting, in this connection, is the use of two Hebrew words "bara" and "asah" in the first record of Creation. Whatever be the significance, it is a fact that the word "bara" is used only three times—at the creation of matter, at the creation of animal life, at the creation of man.

(2) Evolution has not explained the transmutation of species.

That like begets like seems to be a fixed law of life. How then did the new species arise, except by some directing intelligence, by some new and added power, by some lift to the higher order? Prof. William Bateson calmly declares: "Our doubts are not as to the reality of evolution, but as to the origin of species, a technical, almost domestic problem. Any day that mystery may be solved." But, sir, the crux of the whole matter is here. The disappearance of intermediate forms, creatures for instance that were half man and half beast, is to the strict evolutionist perplexing. Surely the few much heralded missing links do not remove honest doubt as to the existence of intermediate forms. Darwin's suggestion of "Natural Selection" as a sufficient explanation of the universe has lost its grip upon the scientific mind. It requires more faith to trust "Natural Selection" than to believe in God. When we seek

by it to explain the origin of an eye or of a leg we must accept absurd conclusions, much more when we seek the explanation of personality.

(3) Degeneration is a patent fact. It is just as evident as development. The modern Egyptians and Greeks and Romans are the direct descendants of ancestors whose mighty works still challenge the admiration of the world.

(4) Crises are just as real as periods of progress. Here and there a great personality arises to dominate the world for many a day and to influence it for many a century. Now and then a few years are lived by men in such an extraordinary way that more of good or evil is wrought in that brief period than in an ordinary century.

(5) Notable scientists have been also men of religious faith. The following list is impressive: Agassiz, Dana, Davy, Faraday, Helmholtz, Herschel, Lord Kelvin, Leibnitz, Pasteur, Romanes, Clark Maxwell.

In the light of these five facts, I repeat, scientists should not teach the evolutionary hypothesis as though it were established truth or in such a way as to imperil the student's faith in God.

Facts That Suggest Evolution.

We are surrounded by growth and development. God's customary way of working seems to be evolutionary, using the term in its wider sense.

Resemblances in the physical structure of man and the lower animal order are very striking. In addition there are remarkable mental resemblances. There seems to be a sort of subpersonality in animals.

The pre-natal development of man suggests evolution. We are told that beginning with a single cell, the human foetus passes through forms that cannot be distinguished from those of the lower animals.

The question on the street is: "Did Man come from a Monkey?" The question of the student is: "Did man, at least in his physical structure, come from some lower form of animal life, which perhaps is not now on the earth?" The facts just

cited strongly suggest that he did, but do not give answer to the question "how?" God's customary method certainly seems to be that of development and growth, the building of the higher upon the lower. Whether this be done slowly or quickly there must be a creative element in the heart of the process or in the crises that punctuate the process. Perhaps the scientists have not sufficiently studied the crises.

Theistic Creative Evolution.

Henri Bergson in the title of his well-known book, "Creative Evolution," has boldly united two words, long divorced. Having demolished Mechanical Evolution, Bergson proceeds to show that a creative element is at the very heart of the entire evolutionary process. Perhaps, the apparently contradictory title of his book marks an epoch in our thinking. In this connection it might be well to note that modern psychologists and biologists are now writing of a "purposive" element in the universe. To Bergson's "Creative Evolution," let us prefix the word Theistic. Each word in the phrase Theistic Creative Evolution represents an essential element in the explanation of the origin and the history of the universe. There are facts that warrant belief in some sort of evolution; there are also facts that can only be accounted for by a creative power; in both classes of facts a guiding intelligence is essential.

This idea of a modified evolution may be false; but is it, or some similar explanation of the universe, in conflict with the Scriptures?

The Bible Record.

There was a cry years ago: "If evolution be true, the Bible is false." That was a perilous cry from the standpoint of the Bible. In the opening chapters of Genesis we find two accounts of creation. Are these accounts inconsistent with all varieties of evolution? Do they record the Divine method? The two accounts are manifestly different not merely in their use of the term for Deity but in the very atmosphere that sur-

rounds them. In Genesis 1:1-2:3 we have a direct, stately utterance regarding the origin of matter and its organization in six days. "In the beginning" is God, and at the climax of his work stands man.

How shall we interpret this record? Shall we insist that each day is one of twenty-four hours, that the sun was created after the world, that even grass and fruit trees were on the earth before the sun was in the heaven? Surely that is literalism gone mad. If a record be not scientific the interpretation of it as such cannot be the true one.

Prof. James D. Dana indicates the following steps in the cosmogony of modern science: "(1) Activity begun—light an immediate result. (2) The earth made an independent sphere. (3) Outlining of the land and water, determining the earth's general configuration. (4) The idea of life in the lowest plants, and afterwards, if not contemporaneously, in the lowest or systemless animals, or Protozoans. (5) The energizing light of the sun shining on the earth—an essential preliminary to the display of the systems of life. (6) Introduction of the systems of life. (7) Introduction of mammals—the highest order of the vertebrates—the class afterwards to be dignified by including a being of moral and intellectual nature. (8) Introduction of man."

Prof. Dana further says: "The order of events in the Scripture cosmogony corresponds essentially with that which has been given. There was first a void and formless earth; this was literally true of the 'heavens and the earth,' if they were in the condition of a gaseous fluid.

"The succession is as follows:

1. Light.
2. The dividing of the waters below from the waters above the earth (the word waters may mean fluid).
3. The dividing of the land and water on the earth.
4. Vegetation; which Moses, appreciating the philosophical characteristic of the new creation distinguishing it from previous organic substances, defines as that 'which had seed in itself.'
5. The sun, moon, and stars.

6. The lower animals, those that swarm in the waters, and the creeping and flying species of the land.

7. Beasts of prey ('creeping' here meaning prowling).

8. Man."

"In this succession, we observe not merely an order of events, like that deduced from science; there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained, however instructed. The account recognizes in creation two great eras of three days each—an Inorganic and an Organic. Each of these eras opens with the appearance of light; the first, light cosmical; the second, light from the sun for the special uses of the earth."

"Each era ends in 'a day' of two great works—the two shown to be distinct by being severally pronounced 'good.' On the third day, that closing the Inorganic Era, there was first the dividing of the land from the waters, and afterwards the creation of vegetation, or the institution of a kingdom of life —a work widely diverse from all that preceded it in the era. So on the sixth day, terminating the Organic Era, there was first the creation of mammals, and then a second far greater work, totally new in its grandest element, the creation of Man."

"The record in the Bible," adds Prof. Dana, "is therefore profoundly philosophical in the scheme of creation which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume."

Unless the teachers of science in our Christian schools accept some such interpretation of this passage in Genesis, it is difficult to see how they can harmonize the fundamental facts (not the speculations) of modern science with the Scriptures.

In the second account (Genesis 2:4-3:24) we have in narrative or story-form the record of the creation of man from the dust, of the making of woman from the rib of man, of the garden with its two special trees, of the snake speaking to and beguiling the woman, of the expulsion from the garden.

If truth be recorded in allegorical form, a correct interpretation will treat it as an allegory, for by insisting that it is

simple history we twist and pervert it. If this record were placed in the hands of one hundred intelligent persons, who knew nothing of the debates that have gathered around it, doubtless a large per cent, if not all of them, would classify it as an allegory. Objection to such a classification arises solely from the fear that we thereby do violence to God's Word; but surely facts can be recorded and truth taught in allegorical form. It is interesting to know how the extreme literalist would visualize that dramatic verse: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." They who accept evolution in a modified form see God slowly preparing man's physical being in a lower animal order, not necessarily now existent upon the earth. And into that physical structure breathing the breath of life. In the process and in the crisis alike is a creative power.

Even the most intense literalists interpret the trees as symbolic and the serpent as something more than an ordinary snake. Deeply significant is the immediate and overwhelming sense of nakedness. It is difficult to believe that disobedience to a positive command concerning an apple or some other kind of fruit brought immediately such a result. It is far more reasonable, and religious, to believe that the sin of our first parents had to do with the deepest values of our moral life, as expressed in the sex relationship. The historic fact is properly veiled in the form of an allegory. There was a testing; there was a failure, which we call "the fall"—a failure whose evil consequences sweep on through history.

Genesis and Science.

Evolution in every form may be false; but the records in the opening chapter of Genesis cannot be rightly used to establish this fact, for God has not revealed in the Book His *method* of creating the universe. Possibly the phrase that has helped me, may help others, "THEISTIC CREATIVE EVOLUTION."

BOOK REVIEW DEPARTMENT—W. W. MOORE, D. D., T. C. JOHNSON, D. D., W. L. LINGLE, D. D., E. C. CALDWELL, D. D., EDWARD MACK, D. D., W. T. THOMPSON, D. D., ALL OF RICHMOND, VA.; R. F. CAMPBELL, D. D., ASHEVILLE, N. C.; A. F. CARR, D. D., SAVANNAH, GA.; D. P. McGEACHY, D. D., DECATUR, GA.; ANDREW W. BLACKWOOD, D. D., COLUMBUS, OHIO; JOHN C. SILER, D. D., SHENANDOAH JUNCTION, W. VA.; H. S. TURNER, D. D., STAUNTON, VA.; HENRY W. DUBOSE, D. D., SPARTANSBURG, S. C.; C. E. RAYNAL, D. D., STATESVILLE, N. C.

BOOKS

MODERN TRANSLATIONS OF THE NEW TESTAMENT.

1. AMERICAN STANDARD VERSION, commonly known as the American Revised Version (A. R. V.). Nelson and Sons, N. Y. Many editions at various prices.
2. THE RIVERSIDE NEW TESTAMENT. A translation from the original Greek into the English of to-day. *By W. G. Ballantine.* Houghton Mifflin Co., Boston. 449 pages. $3.
3. LETTERS OF ST. PAUL AND HEBREWS: *By A. S. Way.* MacMillan Co., N. Y. 253 pages. $2.50 (about).
4. THE MODERN SPEECH NEW TESTAMENT: *By R. F. Weymouth.* Many editions at various prices.
5. THE TWENTIETH CENTURY NEW TESTAMENT. Revell Co. Various editions and prices.
6. THE NEW TESTAMENT: *By James Moffatt.* Many editions at various prices.
7. THE NEW TESTAMENT: AN AMERICAN TRANSLATION: *By E. J. Goodspeed.* University of Chicago Press. 481 pages. $2.50 and $3.

Every Christian should have a copy of the *American Standard Version* of the Holy Bible, published by Nelson and Sons. From the literary viewpoint and for devotional purposes the *King James Version* will never be surpassed, but the *American Standard Version* possesses one supreme and sovereign merit: it reproduces more accurately the thought of the original and is, therefore, indispensable to the serious student.

The Riverside New Testament, by W. G. Ballantine, is not of any special value.

Way has translated ten of Paul's Epistles and Hebrews in such

a way as to bring out clearly the particles of connection and the underlying thought relations of the verses. It is of great value to the preacher who wants to give the exact force to every connective particle in Paul's Epistles. *Way's* is a superb translation. It is a great pity his book is not better known in America. Personally the present reviewer prefers *Moffatt* to all others, but for the student who does not know Greek perhaps *Weymouth* will be found more helpful. We suggest that the edition with the footnotes be secured. *The Twentieth Century New Testament* is a clear, faithful statement of the truth of the original in simple modern English. Next to *Moffatt* we like *Goodspeed* best. That is a most remarkable translation. It is dignified, simple, virile, and is a monument to the terse power of the "American" language. There is not a word of slang or flippancy in the book. It represents the American language in its noblest and most powerful form.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE HOLY SPIRIT OF GOD: *By W. H. Griffith Thomas, D. D.* The Bible Institute Colportage Association, Chicago. Pp. 303. $2.00.

Any book that Dr. Griffith Thomas writes is of practical value to the preacher. This book on the Holy Spirit is no exception. It is one of the best and most comprehensive treatises for the student I know. The subject is treated under four heads: "The Biblical Revelation," "The Historical Interpretation," "The Theological Formulation," "The Modern Application." Each chapter has a literature list which is supplemented by an extended Bibliography in the Appendix. There are three full indexes: of subjects, of authors, of texts. There is no subject of more value for the Bible student in this time than the Holy Spirit, and there is no book better fitted for guiding one through a course of study on the subject than this one. I want to commend this book to my brethren in the ministry.

JOHN C. SILER.

Shenandoah Junction, W. Va.

THE MEANING OF PAUL FOR TO-DAY: *By C. Harold Dodd, M. A., Yates Professor of New Testament Greek and Exegesis at Mansfield College, Oxford.* The Swarthmore Press, Ltd., 72 Oxford Street, London. 172 pp. $2.00.

This book is one of the freshest and most suggestive discussions of the Theology of Paul we have ever read. The author is evidently

a master exegete, and also master of a fine literary style. He avoids the technical terms of theology, and presents his thoughts in warm, clear, living English of the present day. With not a few of his interpretations, we find ourselves unable to agree; but, none the less, we feel that a careful study of this book would suggest to the preacher many sermons. One of the most attractive features of the book is Dr. Dodd's own translations of the quotations from Paul. We have never seen finer and more suggestive translations. We have received more help from it than from other books on Paul three times the size.

EUGENE C. CALDWELL.

Union Theological Seminary.

ERASMUS: A STUDY OF HIS LIFE, IDEALS AND PLACE IN HISTORY: *By Preserved Smith, Ph. D., Litt. D., Professor of History in Cornell University.* Harper & Bros., New York. 1923. Pp. 479. $4.00.

This is a splendid book. The publishers are to be congratulated on its attractive make-up and moderate price. It grips and holds the attention from the first page to the very end. The book does more to make Erasmus live than anything I have ever read. The author, of course, writes from a sympathetic point of view, yet there is no effort to hide or excuse his weaknesses and faults.

The author has a splendid faculty for grasping the significance of facts and stating them clearly and succinctly. He gives a splendid description of the age in which Erasmus lived, and of contemporary men, such as Sir Thomas Moore, Colet, Œcolampadius, Melanchthon and Luther. One feels as if he were breathing the very air of the sixteenth century.

This book is a splendid contribution to the literature of the Reformation, and contributes to a truer understanding of the men and movements of this period of history. Every minister should read it.

HERBERT S. TURNER.

Staunton, Va.

MORE TWICE-BORN MEN: *By Harold Begbie.* G. P. Putnam's Sons, New York. Pp. 164. $2.00.

All are familiar with Begbie's "Twice-Born Men," which aroused such interest some years ago. Mr. Begbie now gives us another volume narrating the experiences of more twice-born men. In this volume it is the university student who is brought to a full surrender to Jesus Christ with consequent transformation in character and ideals.

The book will help the pastor get an insight into soul problems and perplexities of young men of which he had possibly never dreamed, besides it will give him some interesting and helpful sermonic material.

I feel that the book is marred by the last chapter entitled "Immortality," in which the author presents his advanced theological views with a disdainful attitude toward those who cling to the old faith. The book is weakened by this needless and inappropriate conclusion.

JOHN C. SILER.

Shenandoah Junction, W. Va.

OUR RATIONAL FAITH: *By Rev. Richard D. Dodge.* Presbyterian Committee of Publication, Richmond, Va. Pp. 172. $1.25.

This author's aim is clearly and distinctly indicated by the title, and he pursues it with singular fidelity and success. Is it reasonable to believe the historic Christian teachings concerning the Person and Work of Jesus Christ? With clear and convincing logic, concise phraseology and apt quotations, Mr. Dodge gives us within the brief compass of this volume a ringing answer in the affirmative, restating the rational faith of the Gospel in simple and reasonable terms.

The work is eminently timely and useful. The author has employed a happy and unencumbered style, having, in his own language, "Endeavored to steer clear of technical terms." He has also entirely avoided the caustic controversial tone that mars the work of some apologists, and which so poorly comports with that wisdom that cometh down from above. This author's delight is not in discomfitting adversaries, but in constructively stating the sweet reasonableness of our blessed faith. The author deals admirably with the questions of the deity of Christ, His virgin birth, the miracles of the Bible, the atonement, the resurrection and other essential articles of the New Testament revelation. This is a good book to put into the hands of any who have doubts concerning these matters. Ministers will also find most convenient assistance here.

HENRY WADE DUBOSE.

Spartanburg, S. C.

CHRISTIANITY AND SOCIAL SCIENCE, A CHALLENGE TO THE CHURCH: *By Charles A. Ellwood, Ph. D., LL. D., Professor of Sociology in the University of Missouri, Author of "The Reconstruction of Religion," etc.* MacMillan, New York. 1923. Pp. 220. $1.75.

Many of us will find this book well worth reading, rereading and

studying hard in certain places. It is the product of thought, and stimulates reflection.

Dr. Ellwood's thesis is that social science, our most accurate knowledge of human living together, is the natural point of union between science, standing for accurate knowledge, and religion, standing for aspiration and idealism in human life. As a prdouct of social science he offers the following: "The studies among all the peoples of the world of anthropologists and sociologists show human nature to be one of the most modifiable things we know" (p. 13). Just as some of our systematic theologians start with natural theology and demonstrate theism before taking up revelation, Dr. Ellwood starts with social science and leads up to Christianity. Chapter II, on "Social Evolution and Christianity," is the best in the book. The four that follow, on Socialization, Service, Love and Reconciliation, are very good. The book challenges the Church to furnish a people and leaders filled with faith, courage, enthusiasm and personal consecration.

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE RELIGION OF JESUS AND THE FAITH OF PAUL: *By Prof. Adolf Deissmann, D. D.* George H. Doran Company, New York. Pp. 287. $2.00.

This book is made up of the Selly Oak Lectures for 1923. Any book that comes from the pen of Prof. Deissmann carries with it the weight and authority of his fine and well known New Testament scholarship.

The contents of the book are divided into two parts: "Communion with God in the Experience of Jesus" and "Communion with Christ in the Experience of Paul." The first part is a study of the religion of Jesus, His communion with God. This is a wholesome study and full of helpfulness.

In the second part the religion of Paul comes under observation. "In these lectures we are to discuss Paul's communion with Christ." This section contains a great deal of truth, but it indicates too much of a distinction between the historic Jesus and the glorified Christ. They are one and the same Person. The book needs to be read with thoughtful caution, but the minister will find the reverent attitude, the profound insight, the unique interpretations refreshing and inspiring.

JOHN C. SILER.

Shenandoah Junction, W. Va.

AT HOME IN THE BIBLE: *By T. H. Darlow, M. A.* George H. Doran Co., New York. 1923. Pp. 327. $2.00.

The author of this book was for twenty-five years literary superintendent of the British and Foreign Bible Society, and he was evidently the man for the place. He knows the Bible and he has the literary gift. Here are some seventy-five meditations reprinted from "The Bible in the World," the monthly organ of the Bible Society. They deserve to be read and many of us would do well to buy the book for our own use, and then to pass it on for our people to read.

D. P. MCGEACHY.

Decatur, Ga.

BEGINNING AGAIN AT ARARAT: *By Mabel Evelyn Elliott, M. D., Medical Director of Near East Relief.* Fleming H. Revell, New York. 1924. Pp. 341. $2.00.

The man who never has a more thrilling experience than a flat tire on a muddy road ought to read this book and learn patience. No real review of it is possible. Its pages break into battle and run red with slaughter. They do this as casually as the normal mother bathes her baby. One hardly knows, after these pages, whether to believe more in God or the devil. Both are abroad in the world and Dr. Elliott has met them in one form or another many times. Wishing to study the Near East situation, one would do well to read this volume.

D. P. MCGEACHY.

Decatur, Ga.

THE HOME GOD MEANT: *By George H. Luccock, Pastor of the College Church, Wooster, Ohio.* The Westminster Press, Philadelphia. Pp. 205. $1.25.

This little book is worth its weight in gold. It undertakes to picture such a home as God would have men and women enjoy. More nearly than most books do it reaches the goal at which it aims. Every minister in our Church ought to make a business of giving this book to young people entering upon marriage and the making of a home.

D. P. MCGEACHY.

Decatur, Ga.

TWELVE GREAT QUESTIONS ABOUT CHRIST: *By Clarence E. Macartney, D. D., with foreward by J. Gresham Machen, D. D.* Revell, 1923. Pp. 221. $1.50.

A vigorous and genuinely religious defense of orthodoxy by a leader in the present controversy in the Presbyterian Church, U. S. A. Among the finest chapters are those on the originality of Jesus' teaching, on Christ's coming again (a very helpful discussion, emphasizing some oft-neglected fundamentals), and on the relation of Paul to Jesus.

From first to last, the author carries the war into the enemy's country by an application of Dr. Thornton Whaling's favorite polemic, which Dr. Macartney calls "the metempsychosis of error and heresy."

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE PASTORAL EPISTLES OF PAUL—AN EXPOSITION: *By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, New Jersey.* The Westminster Press, Philadelphia. 1923. Pp. 158. $1.

Dr. Erdman is well known as an expositor of the Scriptures. His latest volume of exposition is a scholarly and at the same time devotional interpretation of I Timothy, II Timothy and Titus.

Until this book appeared there was no brief, simple and scholarly exposition of the Pastoral Epistles suitable for the Christian worker and Sunday-school teacher. The present book, therefore, supplies a real need; and we do not hesitate to recommend Dr. Erdman's exposition as the best brief popular interpretation of the Pastoral Epistles, with which we are acquainted.

EUGENE C. CALDWELL.

Union Theological Seminary.

DAVIDSON COLLEGE: *By Miss Cornelia Rebekah Shaw.* Fleming H. Revell. Pp. 317. $1.50.

Davidson College to-day has five hundred and seventy-five students, and every one of them is a member of some evangelical Church. Nearly one hundred of them are studying for the gospel ministry.

When Miss Shaw wrote a history of this institution she rendered a valuable service, not only to Davidson College, but to the whole cause of Christian education. She has done her work admirably and has written a very informing and interesting history of the college. The publishers have also done their work well in presenting the book to us in attractive form. I trust that the book will be widely read.

WALTER L. LINGLE.

Union Theological Seminary.

CHRIST PRE-EMINENT—STUDIES IN THE EPISTLE TO THE COLOSSIANS: *By W. H. Griffith Thomas, D. D.* The Bible Institute Colportage Association, Chicago. Pp. 125. $1.00.

Dr. Thomas has given us a very able exposition of the Epistle to the Colossians. The great teachings of the Epistle are brought out with clearness and applied practically with unusual power. It is one of the best brief popular expositions of Colossians with which we are acquainted.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE GOSPEL IN THE TEN COMMANDMENTS: *By J. C. Massee, D. D.* Fleming H. Revell Company, New York. Pp. 159. $1.25.

This book of sermons is not an exposition of the teaching of the Ten Commandments or a model for homiletical study, but a popular arraignment of the present day disregard of the teaching of the Commandments, with an evangelistic appeal.

HERBERT S. TURNER.

Staunton, Va.

YOUR BIGGEST JOB: SCHOOL OR BUSINESS. SOME WORDS OF COUNSEL FOR RED-BLOODED YOUNG AMERICANS WHO ARE GETTING TIRED OF SCHOOLS. *By Henry Louis Smith, Ph. D., LL. D., President of Washington and Lee University.* D. Appleton and Company, New York. Pp. 79. $1.00.

This book is a powerful appeal in favor of a young man's completing his education before entering upon his business career. With unanswerable logic Dr. Smith proves that an education is of the greatest practical value in any kind of business or professional career. With all our heart we wish that every boy and young man in our land would give this book a most careful study.

One chapter in the book is entitled, "The Key to Success in Study." If our ministers would put into actual practice the suggestions of this one chapter, there is no telling how much new power and efficiency would be imparted to their ministry.

E. C. CALDWELL.

Union Theological Seminary.

HENRY LOOMIS, FRIEND OF THE EAST: *By Clara Denison Loomis.* Fleming H. Revell Co., New York. Pp. 150. Price, $1.25.

"The plainest words describe Henry Loomis best," writes Dr. Robert E. Speer in a brief introduction to this little volume. "He

was a good and kind man. The best values of life and character were in him, loyalty, faithfulness, modesty, industry, considerateness, love.'

For nearly fifty years this Presbyterian missionary and representative of the American Bible Society labored fruitfully in Japan, helpfully touching also the life of Korea. The story of his useful life is told by his daughter with simplicity and good taste.

HENRY WADE DUBOSE.

Spartanburg, S. C.

STUDIES IN MARK'S GOSPEL: *By Rev. Prof. A. T. Robertson, M. A., D. D., LL. D.* The MacMillan Co., New York. Pp. 146. $1.00

This is not a commentary but a collection of articles which first appeared in various publications. "It is impossible," says Dr. Robertson, "to over-estimate the critical and historical worth of the Second Gospel." The author does not confine himself, however, to critical questions but finds in this Gospel "the charm of two personalities who contributed to its contents, Peter and John Mark. Both were vivacious and versatile and have preserved the portrait of Jesus with the freshness of the morning."

R. F. CAMPBELL.

Asheville, N. C.

THE GOD OF THE BIBLE: *By R. A. Torrey, Dean of the Bible Institute, Los Angeles, Cal.* Geo. H. Doran Co., New York. Pp. 246. $1.50.

Dr. Torrey brings to the test of the Scriptures the views of God which are found in the teachings of Christian Science, New Thought, Spiritualism, Theosophy, Unitarianism, the New Theology and Modernism. The twelve chapters in this book are published addresses which were listened to by audiences numbering thousands and "broadcasted" by radio to thousands of others who "listened in." Each chapter deals with an attribute of God.

R. F. CAMPBELL.

Asheville, N. C.

GREAT MODERN SERMONS: *Edited by Hobart D. McKechan, S. T. M., Pastor St. Paul's Reformed Church, Dallastown, Pa.* Revell Co., New York. Pp. 212. $1.50.

The editor of this volume has chosen thirteen sermons as models representing the great sermons of to-day. The preachers represented are Barnes, Burrell, Cadman, Fosdick, Gordon, Hillis, Hutton, Inge, Jefferson, Kelman, Newton, Norwood and Shannon. The average of

these sermons is high, but the greatness of several of them may be questioned according to the standards of the reader.

R. F. CAMPBELL.

Asheville, N. C.

OUR PHYSICAL HERITAGE IN CHRIST: *By Kenneth MacKenzie, Author of "Divine Life for the Body,"* &c. Revell, New York, 1923. Pp. 222. $1.50.

The rector of Westport, Conn., in humble, trusting faith, has written an informing book about modern healing movements, supplemented by the record of his own seventy years. He believes that "the will of God is that His children should be in health," and urges hopeful prayer, submissive, but "with a full trust in His good will."

WILLIAM T. RIVIERE.

Cleburne, Texas.

WHAT ARE YOU WORTH? *By Rev. Chas. L. Goodell, D. D.*, The Geo. H. Doran Co., New York. Pp. 141. $1.25.

Inspirational addresses intended mainly for young people and delivered on various occasions are offered to the public in this volume. They make light reading of a wholesome character. When delivered orally no doubt they were enjoyable and more or less impressive.

A. F. CARR.

Savannah, Ga.

WILLIAM JENNINGS BRYAN. A STUDY IN POLITICAL VINDICATION: *By Wayne C. Williams.* Revell, New York. Pp. 127. $1.00.

"No other man in American political life has ever lived to see so many of his ideas and reforms accepted by his political opponents and the people at large."

This book shows that Mr. Bryan has done more for us than we had dreamed. The treatment is constructive, with scarcely a criticism of Mr. Bryan's foes, and with unexpected praise for President Wilson, President Roosevelt and other Progressives.

After thirty years of political combat Mr. Bryan has emerged with almost no aspersions against his personal character. Even his bitterest critics admit that he has ever been a clean, fearless, Christian gentleman.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

WONDERFUL BIBLE CONVERSIONS: *By Louis Albert Banks.* Fleming H. Revell Company, New York. Pp. 188. $1.50.

THE BASIS OF BROTHERHOOD: *By Milford H. Lyon.* Fleming H. Revell Company, New York. Pp. 206. $1.50.

These two volumes of sermons are evangelical and evangelistic and make good, profitable reading. They will help to renew zeal for soul-winning, and enkindle in the soul of the reader a deeper sense of the love of Jesus for lost sinners. They are books of value for the devotional hour.

Dr. Banks in "Wonderful Bible Conversions" retells in his own inimitable way the stories of several conversions recorded in the Gospels and Acts. He makes these incidents live again in the mind and heart of the reader bringing out explicitly the gracious power of Jesus in the forgiveness of sin, and His willingness and might to restore the soul in the depth of iniquity. The chapters, "The Woman Who Forgot Her Waterpot," "The Sinner Who Came Through the Roof," "The Open Secret of Pentecost," are of special value.

"The Basis of Brotherhood," by Dr. Lyon, is a volume composed of fifteen sermons of unusual merit. These sermons are scriptural, meaty and pulsate with the love for souls. "The Deity of Christ," "Friendship With Jesus," "Children of God," "Our Lord's Return," "The Unanswerable Question," "The Great Essential" are sermons replete with spiritual truth and helpfulness.

JOHN C. SILER.

Shenandoah Junction, W. Va.

BEAUTY IN RELIGION: *By A. Maude Royden.* G. P. Putnam's Sons, New York and London. 1923. Pp. ix plus 155.

This volume of religious lectures by a well-known British woman preacher is well worth reading. We Presbyterians incline toward cold truth. But some people are more attracted by loveliness than logic. This book illuminates some of the esthetic perfections of our Bible, our Saviour, and our faith. Miss Royden reminds us that our religion is a thing of beauty.

WILLIAM T. RIVIERE.

Cleburne, Texas.

ARE PREMILLENNIALISTS RIGHT? *By Samuel Henry Kellogg, D. D., LL. D., Sometime Professor of Systematic Theology in Western Theological Seminary and for Seventeen Years Missionary to India.* Revell, New York, 1923. Pp. 128. $1.00.

An irenic and instructive book by a devout missionary who was more imbued with the Christian spirit than desirous of theological

controversy. Dr. Kellogg confined himself largely to the relative order in time of Advent and Millennium. Like most premillennial writers, he fails to discriminate sufficiently between the different groups who disagree with him. Like most writers on both sides of the question he treats, his refutation of opponents is stronger than his constructive argument. But his avoidance of future details makes his book a rich treasure to one whose Bible shows only vague outlines of the glorious future.

WILLIAM T. RIVIERE.

Cleburne, Texas.

IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY: *By William Adams Brown, Ph. D., D. D.* Charles Scribner's Sons. New York. Pp. 223. $2.25.

The attempt is made by Dr. Brown to outline three grand divisions of religion determined by psychological tendencies. Imperialistic religion, individualistic religion, the religion of democracy. The book is unscientific, because these divisions are arbitrary, not to say fanciful. Furthermore, these psychological tendencies are not the supreme facts of any religion.

The book in a mild way impresses the need for Christians to keep the command of Christ, "Thou shalt love thy neighbor as thyself." The best part of it is the description of Roman Catholicism. The worst part is a caricature of evangelical Protestantism.

A. F. CARR.

Savannah, Ga.

CHURCH MUSIC. WHAT A MINISTER SHOULD KNOW ABOUT IT: *Edmund S. Lorentz.* Fleming H. Revell Co. Pp. 456. $3.50.

Reading this book I get the impression of gratitude that one so competent both from the musical and Christian point of view has made such a valuable contribution to this confessedly important yet neglected subject.

This book is designed especially for ministers, students for the ministry and those sharing responsibility for the conduct of the musical part of worship. The subject and the treatment it receives in this book, however, conspire to make it well worth the while of all who appreciate and love the singing and music of the Church to have and read it.

G. G. SYDNOR.

Charles Town, W. Va.

THE BIRTH AND GROWTH OF RELIGION: *By George Foot Moore, Professor of the History of Religion in Harvard University.* Charles Scribner's Sons, New York, 1923. Pp. 178. $1.50.

This book traces in outline the growth of religion from the most primitive form to the great monotheistic religions of the world. In the main it is a good book. There are, however, a great many unsatisfactory things about it. The author denies the supernatural in religion, and his extreme position often leaves the reader in doubt and far from convinced by his argument. Only the last seven pages are given to Christianity. To him, historic Christianity is nothing more than a synthesis of Jewish ethical monotheism, Hellenistic soteriology and Greek philosophy; and its superiority to other religions lies in the fact that it offers not only a way but a philosophy of salvation. It is rather disappointing to find a man of Professor Moore's standing and scholarship treating any such view seriously.

HERBERT S. TURNER.

Staunton, Va.

TWELVE TESTS OF CHARACTER: *By Rev. Harry Emerson Fosdick, D. D.* George H. Doran Co., New York. Pp. 213. Price, $1.50

The qualities of thought and expression which distinguished "The Meaning of Prayer" and its companion volumes, and which attract large audiences whenever Dr. Fosdick speaks, are manifest in "Twelve Tests of Character." This latter book, however, differs materially from the others referred to in aim, form and style. It is written not primarily for students but for general readers. While they are not in the form of sermons, each of these twelve popular essays unfolds some fine principle of Christian ethics, and with a wealth of apt illustrations applies it to the problems of present day living. Somewhere in each chapter there is likely to be a text of Scripture containing the root of the matter presented. The book is interesting, wholesome and thought-provoking.

HENRY WADE DUBOSE.

Spartanburg, S. C.

THE APOSTLE PAUL AND THE MODERN WORLD. AN EXAMINATION OF THE TEACHING OF PAUL IN ITS RELATION TO SOME OF THE RELIGIOUS PROBLEMS OF MODERN LIFE: *By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University.* The MacMillan Company, New York, 1923. Pp. 285. $2.50.

The teaching of Paul, according to Dr. Peabody, is a mixture of rabbinic Judaism, Greek philosophy and contemporary pagan religions;

and, consequently, the "problem of Paul" is to analyze the various elements of this mixture, trace the origin of each separate element, and separate the universal from the local, the timeless from the temporary, the fundamental from the accidental. Much in Paul, Dr. Peabody thinks, is local and temporary, and has no meaning for this modern world. One by one he eliminates the beliefs which form the very heart of Christianity, until the Christian system is reduced to mere ethics and morality. He rejects the Incarnation, the Sacrificial Death, the Resurrection, the Ascension, the Second Coming, and the believer's communion with a glorified Christ. He also denies that baptism and the Lord's Supper were instituted by Christ. Throughout the book doctrine is minimized, and a loving, helpful life is exalted. We are frank to say that we feel the preacher would better spend his money on some other book.

No attempt is here made to answer the positions advanced by Dr. Peabody. If the reader desires an effective answer to these positions, let him study The Origin of Paul's Religion, by J. G. Machen, which, in our opinion, is one of the ablest books on the subject, and should be studied by every preacher."

EUGENE C. CALDWELL.

Union Theological Seminary.

PSYCHOLOGY'S CHALLENGE TO CHRISTIANITY: *By Rev. Cecil V. Crabb, M. A., B. D., Pastor of the First Presbyterian Church, Clarksdale, Miss.* The Presbyterian Committee of Publication, Richmond, Va. Copyright, 1923. Pp. 210. Paper, $1.00. Cloth, $1.25, postpaid.

For every educated man to-day who is disturbed by physical science, perhaps ten are disturbed by modern psychology, especially the behavioristic. Hence this author insists that ministers and other teachers of religion should know the new psychology, pro and con, and be able to guide the religious thinking of the young.

This busy pastor specializes in psychology, about which he has read widely and thought much. He writes in a straightforward style which is scarcely so readable as that of Wm. James or McDougall. The modern psychology, like the "modern religion," owes much of its vogue to its attractive garb. But Brother Crabb's book will repay thoughtful reading.

ANDREW W. BLACKWOOD.

Columbus, Ohio.

HERE AND THERE AMONG THE PAPYRI: *By George Milligan, D. D. (Aberdeen), D. C. L. (Durham), Professor of Divinity and Biblical Criticism in the University of Glasgow.* Hodder and Stoughton, London. Doran, New York. 180 pages. $2.

About thirty-five years ago many papyri, written in Greek, dated in the first century, began to be discovered in Egypt, where they had been preserved, buried in the dry sand. Dr. Milligan in *Here and There Among the Papyri* tells the fascinating story of these discoveries and shows how they have shed fresh light on the New Testament from many various angles.

We have not space in The Review sufficient to point out the countless ways in which the papyri have enriched and extended our knowledge of the New Testament. Suffice it to say, every preacher ought to have a good book on this subject. Dr. Milligan's volume is most interestingly written, but perhaps not quite full enough. A complete book, and better suited to the preacher, is The New Archaeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church, by Camden M. Cobern, D. D., Litt. D. (New York and London, Funk and Wagnalls, 1917). Dr. Cobern gives a full and clear survey of the whole field.

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INSPIRATION: A STUDY OF DIVINE INFLUENCE AND AUTHORITY IN HOLY SCRIPTURE: *By Nolan Rise Best, Editor of the Continent.* Fleming H. Revell. New York. Pp. 160. $1.25.

This book is intended by the author to bring the conservatives and liberals together in a common view of what he calls the inspiration of the Bible. If he makes any distinction between inspiration and illumination, this reader has failed to find it. It he makes it at all, he fails to observe it. He distinctly denies "inerrancy." While he emphasizes with eloquence the appeal which the Bible makes to the minds and consciences of men, and especially to Christian men, he makes next to nothing of the views of Scripture which Christ and the Apostles held concerning it. The Bible has in it a doctrine concerning itself. Mr. Best has done little to bring that out. The thoughtful and charitable conservative will judge that Mr. Best very decidedly takes sides with the liberals.

THOS. CARY JOHNSON.

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HENRY MARTYN, CONFESSOR OF THE FAITH: *By Constance E. Padwick.* Geo. H. Doran Co. New York. Pp. 304. $1.50.

The reader of this book is admitted into the confessional and sees laid bare before the heavenly Surgeon's knife all the wounds and festering sores of a turbulent soul. "In every disease of the soul," wrote Henry Martyn, "let me charge myself with the blame and Christ with the cure of it; so shall I be humbled and Christ glorified." This little taste should whet the appetite for the full meal, which will be abundantly satisfying.

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THE BIBLE FOR SCHOOL AND HOME. VOLS. V AND VI, THE GOSPEL STORY: *by Rev. J. Paterson Smyth, D. D.* Geo. H. Doran Co., New York. $1.25 per vol.

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MODERN RELIGIOUS CULTS AND MOVEMENTS: *By Rev. Gaius Glenn Atkins, D. D., Minister of the First Congregational Church, Detroit, Mich.* Fleming H. Revell Co. Pp. 359. $2.50.

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CREATIVE FORCES IN JAPAN: *By Galen M. Fisher.* The Missionary Education Movement. Pp. 248. Cloth, 75c. Paper, 50c.

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The author endeavors to show from "The Bible and History" from "The Bible and Science," and from "The Bible and Experience," the authenticity of the Holy Scriptures. He seems to have been well-equipped for his undertaking—to have been in possession of the facts, in command of cogent power of reasoning. His style is usually clear and forceful. Get the book and read it.

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THE DEBT ETERNAL: *By John H. Finley.* Council of Women for Home Missions, and Missionary Education Movement, New York. Pp. 240. $0.75 cloth. $0.50 paper.

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JAPAN ON THE UPWARD TRAIL: *By William Axling.* Missionary Education Movement, New York. Pp. 180. $0.75 cloth. $0.50 paper.

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THE EINSTEIN THEORY: *By L. Franklin Gruber, D. D., LL. D.* Lutheran Literary Board, Burlington, Iowa. Pp. 84. Art covers 95 cents; bound $1.35.

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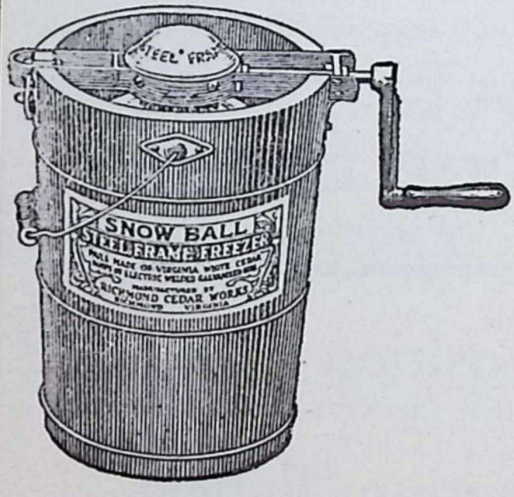

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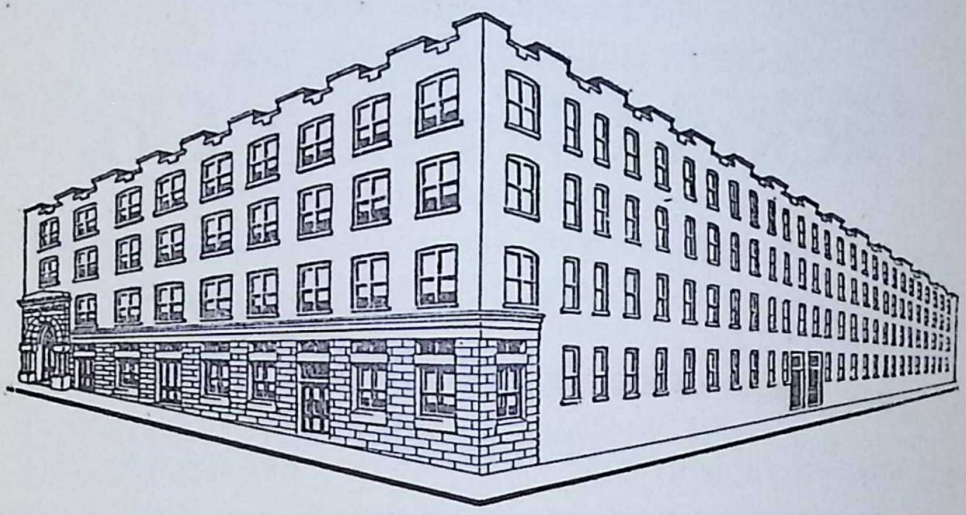

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...THE...
UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

JULY, 1924

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UNION THEOLOGICAL SEMINARY

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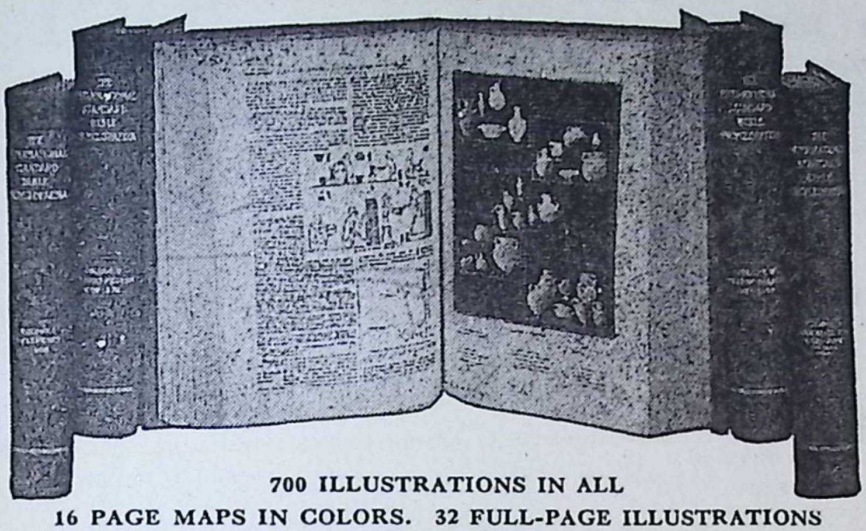

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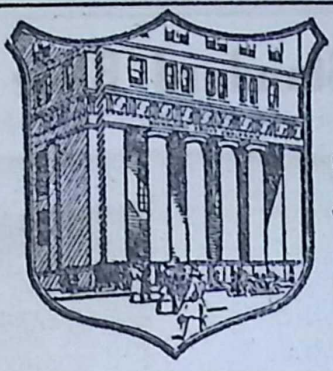

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Vol. XXXV JULY, 1924 No. 4

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EDITORIAL NOTES

A Series of Book Reviews.

Few ministers of the Southern Presbyterian Church read more widely, diligently and wisely than Rev. Charles L. King, pastor of Grace-Covenant Presbyterian Church, Richmond, Va. At least that is the opinion of one who for years has made a special study of the reading habits of our ministers. We are glad to announce that Dr. King has promised to write for each issue of THE REVIEW a brief notice of some book of outstanding value for preachers. We asked Dr. King to write of some book that had stimulated his own intellect and fired his own soul. A book that had made him itch to preach. So many books have no practical value for the preacher. We believe these book reviews by a wide and discriminating reader will prove very helpful to our ministers. The first of Dr. King's reviews appears in this issue under the title, "A Notable Book."

* * * * *

New Member of Our Review Staff.

Rev. Cecil V. Crabb, pastor of the First Presbyterian Church, Clarksdale, Miss., has been added to our Book Review Staff. Mr. Crabb is an A. B. and M. A. graduate of Center College, Danville, Ky. He received his B. D. from Louisville Seminary in 1914 and from Princeton Seminary in 1915, spending two years at each place. He also did post-graduate work in Philosophy for two years at Princeton University. He is the author of *Psychology's Challenge to Christianity,* issued a few months ago by the Presbyterian Committee of Publication, a book which has been highly praised by Dr. William Brenton Greene, Jr., Professor of Apologetics in Princeton Theological Seminary. Writing in the *Princeton Theological Review* for April, 1924, Dr. Greene says: "One cannot read this discussion and not be impressed by the author's theological knowledge, skill and soundness; by his acquaintance with the best literature on his subject; and by the practical aim of all that he says. He has written for pastors, for religious workers in the Sunday school, or the women's circles, in Young People's Work, and for every Christian; and it is safe to affirm that no Christian can afford to be without what he has written. Of special value are the two chapters on the 'New Psychology' . . . . . We do not know which to admire the most, his championship of the reality of the soul or his discussion of the psychology of 'the subconscious.'"

Mr. Crabb has pursued special studies in Philosophy and Psychology, and he will review books on those subjects for our readers. We are confident his work will strengthen our Book Department, and will make THE REVIEW still more valuable, especially to ministers.

Contributors to This Issue.

Dr. Walter L. Lingle, who is known and loved throughout the whole Presbyterian Church, contributes a clear, concise and constructive discussion of the San Antonio General As-

sembly. His article, suggesting, as it does, better ways in which old things may be done and pointing out some new things which ought to be done, will prove of special interest to all who have a voice and vote in our Church courts. Dr. Lingle, who for thirteen years has been a distinguished professor in Union Seminary, is now resigning his professorship and moving across Brook Road to be President of the General Assembly's Training School for Lay Workers. We are glad that he and his charming family are still to be near by, "just across the road," and we pray God's richest blessing upon the great work which has been committed to his hands.

Last winter Dr. Edward Mack preached in Schauffler Hall a most inspiring sermon on "Our Presbyterian Heritage in Eastern Virginia," and at the request of many who were privileged to hear it, that sermon is now being published in this issue of THE REVIEW. The sermon speaks for itself. We predict that our readers will enjoy it immensely.

For many years Dr. R. A. Lapsley has been a member of the editorial staff of the Presbyterian Committee of Publication. Everywhere in our Church he is known as a most able and helpful expounder of the Word, and his article on "No Sudden Sanctification" is especially appropriate at this time, when erroneous views as to sanctification are appearing here and there in our Church.

A competent critic, member of another denomination, declares that ministers of the Southern Presbyterian Church, while excelling in preaching and in the reading of the Scriptures, are deficient in their pulpit prayers. Whether or no this criticism is just, we are not prepared to say; but we believe that our ministers will do well to study Dr. Lilly's fine article on "Helps to Prayer." We greatly regret that lack of space compelled us to omit almost one-half of Dr. Lilly's manuscript.

Last winter the *Christian Observer* published a series of able articles on Baptism. These articles were unsigned. They attracted unusual attention. It now appears that they were written by Rev. J. J. Rice, D. D., pastor of the First Presby-

terian Church, Danville, Ky. Our readers will be interested in Dr. Rice's article on "Evolution."

Dr. W. R. Dobyns, a great preacher and most efficient pastor, presents the Pre-Millennial view of the Second Coming of Christ. In the October issue we expect to have an article by the late Professor B. B. Warfield, of Princeton Seminary, written from the non-millennial point of view. Dr. J. Leighton Stuart, President of Peking University and author of a recent commentary on Revelation, has promised us an article on the Millennium for the January, 1925, issue. To be perfectly frank, we here admit that we do not as yet know what view Dr. Stuart holds. But we do know that any position he takes will be maintained with great learning and skill.

Dr. I. S. McElroy raises some very interesting points in his article on the "Preaching Presbyter." The whole question of Church government in the New Testament should be studied anew. "The teacher," "the preacher," "the prophet" and the "elder" in the New Testament present themes of absorbing interest and demand at the present time fresh investigation and treatment. We plan to have the topic discussed from time to time in the pages of THE REVIEW by open-minded Bible students who are not so much advocates as candid seekers for the truth.

E. C. C.

A NOTABLE BOOK.

By Rev. Charles L. King, D. D.,
Pastor of Grace-Covenant Presbyterian Church, Richmond, Va.

THE PERSONALITY OF GOD, by James H. Snowden, D. D., LL. D., Professor of Systematic Theology in Western Theological Seminary, Pittsburgh. Publishers, Macmillan Company, New York. Pages 148. $1.75.

The minister who knows Dr. Snowden's books has already purchased this volume. His books on "The Psychology of Religion," "Christian Science," "Second Coming of Christ" and

"Immortality" should be found in the library of every minister.

Who can dispute Dr. Snowden's opening statement: "In the heart of the universe lies the secret of all existence, and the core of this secret is the question of the personality of God. All the interests of our world, the soul and society, law and order, science and art, philosophy and religion, all human worth and hope run their radii to this center to find their final reality and evaluation."

In the opening chapter, after stressing the importance of his subject, the author reviews the means and methods of solving the problem. He closes the chapter with an examination of our constitutional belief in the personality of God. This chapter is followed by a discussion of personality in man.

In the first two chapters the foundation is laid. The author is then ready to introduce the witness of personality in man to the personality of God; the witness of the world of nature to the personality of God; the witness of religion to the personality of God; the witness of Christian revelation. Where will the minister find such challenging themes for sermons?

When one has read the chapter on "Alternatives to the Personality of God," he immediately feels that he must preach a sermon with some such title as this, "If God be not a Person—then what?"

No single chapter in the book is more helpful than the closing one in which the author considers his subject in the light of science, in the light of philosophy and in the light of the great war.

This is not a new book, but when asked to suggest a book of permanent value to ministers there was no escape from this volume. Suggestions for more than one series of sermons are scattered over its pages.

THE SAN ANTONIO ASSEMBLY, 1924.

By Rev. W. L. Lingle, D. D., LL. D.,
President of The General Assembly's Training School for Lay Workers.

It is not the purpose of this article to tell the story of the General Assembly in logical or chronological order. This has been done by the newspapers and our own Church papers. It is rather our purpose to touch upon some of the high points here and there which were of especial interest to those who were present and which may be of especial interest to the readers of the Review.

The Moderator.

The first exciting thing on the docket was the election of the Moderator. The nominating speeches were very earnest and of a high order. On the second ballot Rev. Thornton Whaling, D. D.,LL. D., Professor of Theology in the Theological Seminary of Kentucky, was elected by a handsome majority. He made an unusually good Moderator. His knowledge and application of parliamentary law were remarkable, and nobody ever caught him napping. With the exception of undue severity on one or two occasions, his rulings were marked by the greatest courtesy and clearness. Under his leadership the whole tone and spirit of the Assembly were exceptionally fine.

The Nanking Seminary.

There was more tenseness in connection with the subject of Nanking Seminary, China, than with any other question which came before the Assembly. The Nanking Seminary was founded about twenty years ago by our Church in co-operation with the Northern Presbyterian Church. Later the Southern Methodist, Northern Methodist and Christian churches came into this co-operative work of building and maintaining a great

theological seminary in China. From one point of view the work has certainly been richly blessed. They have succeeded in building up the largest and most influential Theological Seminary in China. It now has 110 students and 13 professors. Of the thirteen professors two are native Chinese, and six of the other eleven are missionaries belonging to our Southern Presbyterian Church. That gives our Church a preponderating influence in the teaching and work of the Seminary.

But all has not gone well. From time to time questions have been raised as to the soundness of some of the text-books used and the soundness of the teaching of one or two professors belonging to other denominations. Our North Kiangsu Mission, by a majority of about two to one, voted to withdraw from the Seminary, and appointed representatives to come to America and lay the whole matter before our General Assembly.

Our Mid-China Mission, on the other hand, voted almost unanimously not to withdraw from the Seminary, and appointed representatives to come to America to lay their side of the case before the General Assembly.

Just here let me pause to observe that some of the ablest and most consecrated men in our Church are in China, and that it does seem that they ought to find a way to solve problems of this kind among themselves without projecting them upon our General Assembly. The average member of our Assembly is not well prepared to solve intricate problems in far-away China. But this question was referred to the Assembly, and it became the duty of the Assembly to grapple with it.

All matters relating to Nanking Seminary would naturally have been referred to the Standing Committee on Foreign Missions, but this committee showed no eagerness to be charged with such a responsibility. By vote of the Assembly a special committee was created for the consideration of all matters relating to Nanking Seminary, and this special committee was composed of one member from each synod, and the commissioners from each synod were directed by the Assembly to select one member from the synod to serve on this committee.

A strong committee was thus selected, representing all possible points of view.

Two interrogations arise in connection with this method of selecting a committee. Is it quite representative for a synod with less than two thousand communicants to have the same representation on a committee as a synod which has sixty-five thousand communicants? Is it wise for the Assembly to refer to synodical groups business which belongs specifically to the General Assembly? When it does not seem best for the Moderator to appoint a special committee, would it not be wiser and more representative for the Assembly to direct its own "nominating sections," which nominate the Standing Committees, to also nominate the members of the special committee?

No committee ever worked harder or more conscientiously than this special Committee on Nanking Seminary. They worked day and night from Friday until the next Tuesday. As a matter of fact, they saw very little of the Assembly itself. Everybody was expecting the committee to bring in a majority and a minority report, but when we heard that all the missionaries from China in attendance upon the Assembly, irrespective of their convictions, were meeting together daily for prayer, we felt that a solution would certainly be found.

On Wednesday, to the great joy of the Assembly, the special committee announced that they were prepared to make a unanimous report. When the report was made it struck the whole Assembly as being so sane and so wise that it was unanimously adopted without discussion, upon which the whole Assembly burst spontaneously into the singing of the Long Metre Doxology.

The Mid-China Mission was given permission to continue its connection with the Seminary. The North Kiangsu Mission was instructed to hold another meeting and to consider whether "it would not be wise for the mission to retain, at least for the present, its connection with the Seminary." After thus meeting again and considering the whole question, the North Kiangsu Mission was "granted the power to put into effect any decision it may reach." The Seminary authorities were warned

that our Church would withdraw "unless the instruction in the Seminary be kept in harmony with the historic evangelical interpretation of the Bible." Every minister in our Church ought to read the full report of this committee.

No question excited more interest nor aroused more vigorous debate than the question as to whether the Assembly should make a doctrinal deliverance. In response to an overture from Ouachita Presbytery, the Committee on Bills and Overtures recommended that the General Assembly make a Declaration of Faith embodied in the following ten points:

"1. We declare our faith in the Scriptures of the Old and New Testaments as the inspired and inerrant Word of God, the only infallible rule of faith and practice.

2. We declare our faith in the Deity of Christ as the eternal and only begotten and well-beloved Son of God.

3. We declare our faith in the incarnation of the Son of God, that Jesus Christ was conceived by the power of the Holy Ghost in the womb of the Virgin Mary, born of her, yet without sin.

4. We declare our faith in the vicarious sacrifice of Jesus Christ on the Cross of Calvary in paying the penalty of our sins, in satisfying the demands of the broken law of God, and in securing eternal redemption for us.

5. We declare our faith in the bodily resurrection of our Lord from the dead, which has brought life, immortality and glory to light.

6. We declare our faith in the ascension of our Lord from Mount Olivet to the right hand of the throne of God, where all authority in heaven and in earth is given unto him.

7. We declare our faith in the intercession of Christ as our great High Priest at the throne of grace, where he makes daily intercession for us.

8. We look in faith "for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." (Titus 2:13.)

9. We declare our faith in a simple and sincere trust in the Lord Jesus Christ as being the only condition of salvation.

10. We declare our faith in all those who thus believe and trust on the Lord Jesus Christ in sincerity and in truth as being members of the household of faith, belonging to the family of God and children of the kingdom of heaven."

This recommendation that the Assembly make a doctrinal deliverance by declaring its faith in these ten points was decisively defeated by the following substitute: "Resolved, that because of the clarity and fulness of the presentation of Christian truth in our Confession of Faith and catechisms, and in the absence of any disposition to question the fundamental truths set forth in these symbols of our faith, the General Assembly declines to make additional declaration of doctrine, but simply reaffirms its faith in the great fundamentals of our Church as set forth in our Confession of Faith and Catechisms."

In the prolonged and earnest debate in connection with this question, no one objected to any of the doctrines contained in the ten points. One or two objections were made to the verbiage. So it can be confidently stated that the recommendation was not defeated because the Assembly did not believe in the great doctrines contained in the ten points. The defeat came upon other grounds. Here are some of the reasons urged against the Assembly's making any off-hand doctrinal deliverances.

Such deliverances, if made, would be only *in thesi* deliverances of the Assembly, would form no part of the Constitution of our Church, and would have no binding power. The question of their authority and of their binding power would at once become a subject of controversy in our Church and needlessly divide the Church.

If our Assembly should select ten points out of our great system of doctrine as points which ought to be emphasized, the tendency would be to narrow our creed down to these points, and thus obscure some of the very greatest doctrines in our systems, doctrines which are not included in the ten points. The greatest doctrine in the Calvinistic system is the Sovereignty of God. It is the central sun of the system around which the other doctrines revolve, but there is no reference

to this great doctrine in the ten points. It is a doctrine which needs to be stressed in these days when men so lightly reject the supernatural and even deny that God made his own world. The man who believes in the doctrine of the sovereignty of God will not have any trouble in believing in the supernatural or in the story of Creation."

It was also urged that there is no need for such doctrinal deliverances. The substitute motion which was adopted by the Assembly makes that statement. There is no need for it because our Confession of Faith and Catechisms present the fundamental doctrines of our faith with fulness and clarity. There is no need for it because of the "absence of any disposition to question the fundamental truths as set forth in these symbols of our faith."

These and other similar arguments were used against the Assembly's making a doctrinal deliverance apart from our Confession of Faith and Catechisms. These arguments seem to have carried weight with the large majority of the commissioners, for by a large vote they declined to make the doctrinal deliverances, and simply reaffirmed their faith in the great doctrines of our Church as set forth in our Confession of Faith and Catechisms.

Let us hope that the question will rest there and that our Church will be saved from a long and bitter controversy about the doubtful authority of doctrinal deliverances of our General Assembly. If any of the brethren are dissatisfied with the statement of our doctrines as they are contained in our Confession of Faith and Catechisms, let them frankly say so, and let them proceed in a regular constitutional way to clarify or restate those doctrines. It requires the approval of one General Assembly, of three-fourths of all the presbyteries and of a subsequent Assembly to amend the Confession or Catechisms. Let those brethren who want a restatement of our doctrines take this regular constitutional way, instead of the short cut which they propose to take, and then the restatement will be constitutional and binding.

Women on the Executive Committees.

The General Assembly of 1923 voted by a large majority to put three women on each of the General Assembly's Executive Committees. This action did not meet with the unanimous approval of the Church. One synod and eight or ten presbyteries overtured the Assembly to rescind this action of the last Assembly.

The majority report of the Committee on Bills and Overtures recommended "that hereafter no members be appointed on the Executive Committees who are not eligible to the membership of the court appointing. We recommend that this question be referred to the presbyteries for their action."

This recommendation was decisively defeated by a minority report which recommended that the Assembly confirm the action of the last Assembly in placing women upon the Executive Committees. By the adoption of this minority report the action of the last Assembly was confirmed. Later, when the election of members of the Executive Committees came up, the Assembly re-elected a woman as a member of each Executive Committee.

The arguments used against putting women on the Executive Committees were based upon Scripture. Many members of the Assembly believed that it was contrary to Scripture and that it put the men who work under the direction of the Executive Committee in subordination to women. It was also argued that the large number of overtures requesting the Assembly to descind the action of the Assembly last year indicated that the Church-at-large was not in favor of it.

Those commissioners who voted to keep the women on the Executive Committees declared that they were just as loyal to the Scripture as their brethren; that they believed that their brethren were mistaken in their interpretation of Scripture, and that they saw no violation of Scripture in putting women on Executive Committees. They also pointed out the fact that there were seventeen synods and eighty-eight presbyteries and that every one of these had the opportunity of overturing the Assembly to rescind its action, and that only one synod

and less than a dozen presbyteries had actually done so. This did not seem to indicate the overwhelming opposition that some of the speakers had pictured.

The majority recommendation was vulnerable at other points. It was so worded that it not only excluded women, but everybody else from membership upon Executive Committees except ministers and ruling elders. That was changing the rule of the fathers who organized our Assembly in 1861 and established the Executive Committees. In establishing the Executive Committees in 1861 they made ministers, elders, deacons and private members eligible to membership on the Executive Committees.

The majority report also requested that their recommendation "be referred to the presbyteries for their action." It was not clearly stated what they wanted the presbyteries to do. Did they recommend this to the presbyteries as an amendment to the Book of Church Order? They did not say so. There is no reference made in the Book of Church Order to Executive Committees. They are creations of the General Assembly. If this had been referred to the presbyteries and adopted as a part of the Book of Church Order, it would have stood alone. Perhaps it was not intended as an amendment to the Book of Church Order, and the idea was to send it to the presbyteries in order to get their mind and advice upon the subject. There is no provision in our Constitution for sending anything down to the presbyteries except proposed amendments to the Constitution.

There were several motions at this Assembly to send a number of problems down to the presbyteries not as amendments to the Constitution, but just to see what the presbyteries thought on these subjects. The reference of questions in this way to the presbyteries for their advice is open to grave objection.

First of all, the General Assembly is a representative body and not an instructed, delegated body. On several occasions the Assembly has ruled that a presbytery has no right to instruct its commissioners. The presbyteries send commissioners to the Assembly as their representatives to study the great

problems of the Church with the other commissioners, and then to vote as may seem wisest, after all light possible has been thrown upon these problems. For these same commissioners to turn around and ak their presbyteries how they ought to vote is a contradiction in terms. They are asking the presbyteries to do the very thing the presbyteries sent them to do.

If a majority of the presbyteries were to vote in favor of a proposition under these circumstances, what binding power would this advisory vote have? It would have none whatever. There is no provision made in our Constitution for the reference of a question to the presbyteries for advice. Such a reference to presbyteries would only awaken endless discussion in the presbyteries themselves, and then more endless discussions in the Church-at-large, as to the authority of such advice. It will be better in the long run to follow our Constitution and refer to presbyteries for their action only proposed amendments to the Constitution.

Revision of the Book of Church Order.

After three years of hard work the Committee on the Revision of the Book of Church Order made a full and elaborate report. It covered over fifty pages of typewritten matter. As a matter of fact, the committee made no radical changes in the Book of Church Order. A large part of their report was taken up with the clarifying of ambiguities, and giving a more orderly arrangement to the sections and paragraphs of the Book. The report was published in full in the Assembly's Blue Book in order that the commissioners might have ample opportunity to read it paragraph by paragraph. The report was read in full to the Assembly. The members gave good attention, and were quick to distinguish between important and unimportant points. The report was adopted practically as the committee presented it, with the exception of two or three proposed amendments. Four out of seven members of the committee recommended that sessions in remote churches, which could not secure a minister, might appoint certain ruling elders to admin-

ister the sacraments. The Assembly rejected this recommendation. The committee also recommended that those churches which desire to do so may elect ruling elders and deacons for a limited term of years. The Assembly rejected this recommendation by a vote of 90 to 87.

It is earnestly hoped that all the presbyteries will promptly act upon all the amendments which the Assembly approved and sent down to them, so that the next Assembly can take final action.

The Stewardship Committee.

The report of the Stewardship Committee on the work and contributions of the Church was very gratifying. It shows that nearly all the departments of the Church's work have made good progress during the past year

There are two or three points in connection with the Stewardship Committee which always awaken discussion. The first of these is the composition of the committee. It has usually been the custom to have one member from each synod, no matter whether the synod is large or small. This means a widely scattered committee, and this makes it difficult to get a quorum for many meetings during the year. Last year the Assembly tried to remedy this difficulty by electing four additional members at large. The Assembly this year dropped the four members at large, and directed each of the four Executive Committees to elect a member, with the understanding that secretaries of the Executive Committees are not eligible. It is thus hoped that the Stewardship Committee and the Executive Committees will be brought into closer co-operation in their work.

Another perennial topic for discussion is the expense account of the Stewardship Committee, which is seventy-five thousand dollars annually.

Still another topic is the best way of dealing with the report of the Assembly's Permanent Committee on Stewardship. Several Assemblies have voted that it should be taken up and considered directly, and that would seem to be the most excellent way, but when the succeeding Assembly comes face to face

with the report, they generally refer it to the Standing Committee on Stewardship. This Standing Committee wrestles with it for several days, and finally reports it back to the Assembly in practically the same form in which they got it from the Permanent Committee.

Relations to Other Churches.

Our relationship to other churches in this country and in Europe took up a good deal of the time of the Assembly. It is an indication of the fact that the question of Church unity will not down. The question as to whether we should get out or stay in the Federal Council of the Churches of Christ in America came up again for discussion, and the Assembly again voted to stay in.

Rev. Henry C. Swearingen, D. D., in a very happy address, brought greetings from the Presbyterian Church U. S. A. Our Assembly in turn sent our Moderator to bear our greetings and Christian affection to the General Assembly of the Presbyterian Church U. S. A.

Conclusion.

It would take this whole number of the Review to enumerate all the things that were done and said at the San Antonio Assembly. All that was said will never be recorded, but everything of importance that was done will be found in the Chronicles of the Clerk, known as the Minutes of the General Assembly. Take a day off and read the Minutes. It will richly repay you.

The survey of the Church and her work, which one gets by reading and hearing the reports presented to the General Assembly, brings a feeling of real encouragement. The way may be long and the progress may be slow, but we feel that we are following a Lord and Saviour who is leading us on towards victory.

OUR PRESBYTERIAN HERITAGE IN EASTERN VIRGINIA.*

By Rev. Edward Mack, D. D., LL. D.,
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"Freely ye have received, freely give."

Tomorrow, February 4th, is the anniversary of the death of Samuel Davies. One hundred and sixty-three years ago he died at Princeton at the age of thirty-six. His dust rests in the old Princeton Cemetery, by the side of his predecessor, Jonathan Edwards. The elaborate and merited inscription on his tomb tells the passerby of the grasp and range of his great intellect, his power as a preacher of the gospel, and his distinguished success as the head of Princeton College.

About ten mile northeast of Richmond, at Pole Green, in the depths of the country, there stood at one time an old meeting-house which was the heart and center of Samuel Davies' greatest work. This old meeting-house was called "Morris' Reading House." On or near its site, in Hanover County, was built the first church for the ministry of Samuel Davies; and after its destruction the church was rebuilt on its present site, now known as Salem Church, one of the three in the group known as the Samuel Davies Group of Churches.

But why was it that Samuel Davies and his immediate predecessor, William Robinson, came to Hanover County? Those early Presbyterians were not Scotch-Irish from the North, or from over the Blue Ridge. Whence came they? This is one of the stirring stories of early Virginia, which must now be told in a few hurried chapters.

The first chapter carries us back to 1611, when Sir Thomas Dale came to the Virginia Colony to set that house in order.

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*A sermon delivered in Schauffler Hall on February 3, 1924.

In the early years loose government, ill health, fearful death rate and bad morals had demoralized the colony. That staunch Puritan, Dale, came to save the experiment on these western shores from apparent doom. It was his firm hand and sound principles that saved early Virginia to the Virginia Company and to us.

Wtih Dale came "the Apostle of Virginia," Alexander Whitaker, a Puritan minister. Whitaker left a comfortable and lucrative parish in Northern England to evangelize the Indians in Virginia, and to shepherd the scattered and straying colonists. His parish included Bermuda Hundred, on the south bank of the James River, about fifteen miles below Richmond, and Henrico, on the north bank, within nine or ten miles of Richmond. He was a man of deep piety and great learning. He organized his church on the Presbyterian plan, with minister and four elders. He held prayer meetings, and had theological exercises in the Governor's house. He discarded the surplice, and emphasized not the sacramentarian element in the ministry, but preaching and teaching. He sent an appeal back to England for non-conformist ministers to come to Virginia, where conformity to the ritual of the Church of England was not required. In those early days perhaps half of the ministers in Virginia were Puritans or non-conformists.

One of Whitaker's holy ambitions was the founding of a college in Virginia, where the children of colonists might be educated, and Indian boys also trained to evangelize America. Whitaker met a heroic and sacrificial death by drowning in 1617, and so failed to realize his dream. But by 1620 thousands of dollars had been collected for the college, a president appointed, and mechanics and farmers enlisted to build and till on these college lands. However, the Indian massacre of 1622 blasted these well-matured plans, and the college in Virginia was not realized until seventy years later at Williamsburg.

It is of greatest interest to us to know that this first American college was destined for our Henrico County, to be located about ten miles from Richmond, near Curl's Neck, a

Puritan College with Whitaker as its prophet and Patrick Copeland, a dissenting minister, as its first president. So was Henrico County anointed and consecrated with Presbyterian oil more than three hundred years ago.

The second chapter in our Presbyterian heritage in Virginia brings us down to 1641.

The southern bank of the James River was the special territory assigned to Puritans and non-conformists. Isle of Wight and Nansemond Counties were full of them. In 1641 Nansemond County was divided into three parishes, and a messenger was sent to New England, not *old* England, mark you, to secure three ministers. These three Puritan ministers, without orders from the Church of England, arrived in Nansemond in 1643. But meanwhile Sir William Berkeley had become the Royalist Governor of Virginia, and non-conformity was under the ban. Nevertheless, the three ministers taught and preached in private homes, and a great revival resulted, in which a multitude of Virginians were converted, and united with the Puritan, or Presbyterian body, among them such prominent men as Richard Bennett, first Commonwealth Governor of Virginia, under Cromwell, and General Daniel Gookin, to whose memory a tablet has been erected in the restored church at Jamestown. But the most remarkable of these converts was Thomas Harrison, the chaplain of Berkeley. And after the expulsion of the three New England ministers, Harrison became the pastor of their persecuted flock, afterwards going with them into exile. Harrison, fleeing from Berkeley into New England, said there were a thousand Puritan members in Virginia.

During the government of Cromwell these Puritans in Isle of Wight, Nansemond and Norfolk Counties must have enjoyed freedom of worship. For in the Norfolk court records there is found a call issued in 1656 by a dissenting church to a New England minister, Mr. Moore by name, in very much the same terms as the formula for the call of a minister in our Book of Church Order. But after the restoration of Charles II in 1662 and the return of Berkeley, our Puritan Presbyterians were harried and driven out of Virginia. Only

a goodly seed survived in Norfolk County. For this Puritan flock there were four licensed preaching stations in and around what is now the city of Norfolk. When Francis Makemie arrived in Virginia in 1684 he found that the non-conformist minister of this flock had died in the preceding year.

With Francis Makemie we come to our third chapter in early Presbyterianism in Virginia. He gathered the scattered Puritans of Norfolk County into a parish, which he served for a year, afterwards putting them into the hands of another Scotch-Irishman, Josias Mackie, who shepherded them until his death in 1716.

But Makemie's work was larger and wider than this. He organized Presbyterian churches in Accomac County and in the lower counties of Maryland, gathering into these churches the surviving and heroic Puritans of early Virginia days. He evangelized Delaware, and organized in Philadelphia in 1705 the first Presbytery in America. His name shines as an equal in that group of first magnitude stars: Whitaker, Bennett, Harrison.

We must pass hurriedly on to our fourth chapter in early Virginia Presbytery: the coming of Samuel Davies to Hanover County.

The Presbyterian revival in Hanover County in 1741 is a strange story. It did not come through Scotch settlers, nor through the Scotch-Irish who had begun to filter into the Valley of Virginia; but from within the communion of the Church of England. Since the days of tyrannical Governor Berkeley true piety had declined in the Virginia churches. Ministers were a sorry lot, often in contempt for ignorance and bad living. They were the tools of officials and rich land owners. In 1671 Governor Berkeley wrote: "We have forty-eight parishes and our ministers are well paid, and by my count would be better if they would pray oftener and preach less. But, as of all commodities, so, of this, the *worst are sent to* us, and we had few that we would boast of, since the persecution of Cromwell's tyranny drove divers worthy men hither. But I thank God that there are no free schools nor

printing, and I hope we shall not have these hundred years; for learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them and libels against the government."

The dissatisfied and hungry souls of all Virginia, particularly of Hanover County, absented themselves from such services. In Hanover they began to gather at the home of Joshua Morris to read among themselves what gospel literature they could procure, sermons for instance, such as Whitefield's, and writings of Martin Luther. They willingly paid the fines assessed against them for absence from church services, if only they might together read and learn of Christ. Soon the home of Morris was too small for these seeking Hanoverians. Then he built at Pole Green "Morris' Reading House," where the great and growing company could meet for religious reading.

This growing outburst of dissent stirred the opposition of churchmen; Morris and other leaders were summoned to appear before the Governor and his council in Williamsburg. On the way to the capital the providence of God put a copy of the Westminster Confession of Faith into the hands of one member of the party. When they read it they found that it expressed with accuracy the views of God's Word at which they in their meetings had already arrived. When the Governor asked them the name of the sect to which they belonged, their leader replied they did not know, but handing him the Confession of Faith, he said, "This book contains our faith." Governor Gooch, a Scotchman, recognized the book as a Scotch edition of the Confession. "Why," said he, "you men are Presbyterians. Now return to your homes and conduct yourselves properly, and no man shall molest you."

The first Presbyterian preacher who came to this Hanover flock was William Robinson, whose four days of preaching in 1743 bore fruit in earnest throngs and many converts. Being a man of means, Robinson refused money for these days of preaching. But discovering a large roll of bills slipped into his saddle-bags without his knowledge, he dedicated it to the education of a young man for the ministry, in the hope that

he might come to Virginia. So it was that a poor, struggling young man, Samuel Davies, became the beneficiary of Virginia's first gift for Ministerial Education, and after a few years, in 1747, this same Samuel Davies, at the age of twenty-three, came to these Presbyterians of Hanover as their first regular minister.

He was of poor and humble family. His educational opportunities were meager. From early life the grip of deadly tuberculosis was upon him. But his eleven years in Virginia mark the brightest period of equal extent of years in Virginia Presbyterianism. He was a lawyer, and won in the courts tolerance for his churches. He was a man of consuming missionary spirit, and preached regularly in six or seven counties. Byrd Church in Goochland and Olivet in New Kent grew up from his ministry. He was a great student of the Word and fed his flock from its pages. He was a wise organizer, and his work remains to this day. He was orator and poet and master of beautiful English, so that his sermons are read to this day as masterpieces of sublime thought and noble expression.

On the death in 1758 of Jonathan Edwards, that master-mind of all American thinkers, Samuel Davies was elected to succeed him as President of Princeton College. In his two brief years as President he gave to that institution such literary and scholastic prestige as neither Edwards nor Burr had won for it. In 1761 this brief but wonderful life ceased on earth, and Samuel Davies entered into service on high.

This great Virginia Presbyterian challenges us, who live so near to the scene of his mighty labors, to follow in his train. Here is the model of a great preacher. Nothing less should satisfy us. Let me speak now to our rising ministry, here in such force within earshot almost of Samuel Davies' majestic and surpassing sermons. How can we dare to be dull, drab, mediocre! How can we lift our faces to God and fellowmen if craven indolence consume our days! I have called to mind that the founders and leaders of our Virginia Presbyterianism were great scholars and great minds as well as noble souls.

You dare be nothing less. There is a lazy notion abroad that any kind of an uneducated man may be a preacher, that mere fervor of spirit has abrogated the might of moral intelligence. But it is a sad mistake. Once indeed God used the jawbone of an ass to overwhelm a thousand men. But it is too much to require of Him a repetition of this miracle every day. When Samuel Davies was asked why, with all his wide learning and power of ready extemporaneous speech, he never entered the pulpit without a carefully prepared and written sermon, he replied that he could not ask God to bless a sermon which had not cost him the utmost labor of which he was capable. If a man has ventured to enter the ministry of souls without mental preparation, he must, like Samuel Davies, recoup his loss with the gain that is earned only by a life of unremitting mental toil.

Our last chapter tells of the after fruits of Samuel Davies' life in Virginia. He was a patriot. While he was living in Hanover County, Braddock's defeat in 1755 at Pittsburgh spread terror through Virginia. It was proposed to abandon all territory beyond the mountains to the French and the Indians. In this panic of souls it was Samuel Davies who counseled calm and courage. His sermon to them cheered the volunteers who went to the front from Hanover. Patrick Henry was under his ministry for eleven years, his family being members of the church. The younger statesman revered the preacher as the noblest orator of that time. When the great statesman found his country halting between two opinions, and stood like a Joshua in St. John's Church calling for decision, as he said, "Choose ye chains and easy slavery if you will, but as for me, give me liberty or death," while the lips of Henry moved, was it not the voice and soul of Davies that thrilled the ears of men and moved their hearts?

James Waddell, the missionary of the foothills of Virginia, lighted his torch from the fires that burned in the soul of Samuel Davies. I suppose the most notable instance in the life of this disciple of Samuel Davies is that which William Wirt records of Waddell. Wirt was passing the church near Gordonsville in which Waddell was preaching. Out of curi-

osity he stopped, entered and listened. It was a communion service. The aged blind preacher stood by the Lord's table, melting to tears the hearts of his hearers with his eloquence, in his appeal uttering these immortal words: "Socrates died like a man; Jesus Christ died like a God."

The son-in-law of Waddell, Archibald Alexander, went from Virginia to found and build Princeton Seminary. Winstons, Henrys, Lacys, Rices in Hanover County became Presbyterians under the preaching of Samuel Dadies. But what need I say more of our heritage and right as Presbyterians in Eastern Virginia! The question is not what Whitaker, Makemie and Davies did, but what shall we do about it?

Today a turning of Virginians to our faith has begun such as has never been known before at any one period. We do not watch a receding wave; the tide of opportunity is waxing to its flood. Six churches organized within eight months, and as many more in view, if we only have consecrated men to serve and consecrated means to equip! Some of these churches have risen where not a Presbyterian was supposed to be. Every county in Eastern Virginia is ready and waiting for us, if only we are ready to go and give to them. New highways are making new centers which have no churches. We have the men, we have the automobiles, the highways are building slowly. Let us fulfil and rewrite Isaiah's words, "How beautiful upon the highways are the cars of those who preach good tidings, who publish peace, who say to our Zion in Virginia: 'Behold your God.'" The heroic past challenges us, the needy present pleads with us, the awful future warns us that we deny not our faith nor fail in our trust.

Freely ye have received, freely give!

NO SUDDEN SANCTIFICATION.

By Rev. R. A. Lapsley, D. D.,
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A number of years ago the writer was holding an evangelistic meeting in Central Alabama. In the home where he was entertained he found and read a book, the title of which was, "The Higher Christian Life," by W. E. Boardman, which seemed to him at first almost a new revelation. He was told in this book that there was a way of Christian living by which you could end at once the daily struggle against indwelling sin, and enter into "a glad victorious life, undisturbed by conflict and unstained by failure and defeat."

The method of this higher Christian life was said to be as simple as its results were wonderful. "In order to enter into this blessed interior life of rest and triumph you have two steps to take: first, entire abandonment; and second, absolute faith." In this act of abandonment, or surrender, you put yourself in the Lord's hands as absolutely as the clay in the hands of the potter; and in the act of faith you took the Lord Jesus Christ for your sanctification, just as you had taken him for your justification and salvation.

This seemed scriptural, and it was certainly plausible and attractive. And so the writer endeavored at once to follow these directions. He seemed to himself to make the surrender and to exercise the faith, and so to turn over the entire business to the Lord Jesus Christ, "who of God is made unto us wisdom, and righteousness, and anctification, and redemption." And doing this there came into his soul a rest and a feeling of relief from struggle and temptation that was very wonderful. He had gotten the blessing!—so it seemed. And the blessing lasted—twenty-four hours perhaps—and then faded away. Indwelling sin had not been eradicated, "the old man" was not dead, but had only been put to sleep for a time; the contents

of Dr. Boardman's book turned out to be a spiritual opiate, made up largely of half-truths and unscriptural delusions.

Some years later the writer came in contact with the same theories of sanctification in still more attractive form. There was a sort of mountain-top experience at Northfield for ten days, when the devout F. B. Meyer was the principal speaker, and the "Keswick" teaching filled the religious atmosphere. And more recently there has been a pleasant personal acquaintance with some of the leaders in the Victorious Life Movement, who are the present-day successors of the Keswick and Higher Life teachers in former years.

And the conclusion from these personal experiences and a good many years of study is simply this: that there is no new road, and especially, no recently discovered short-cut in "the King's highway of holiness." There are no improvements upon, nor is there any getting away from, *several fundamental features* of sanctification as it is set forth in the Scriptures. While these are familiar, they are vitally important and should be clearly seen.

1. *Sanctification is not an act, but a work* of God's grace, *not an instantaneous attainment*—or, as the Higher Life advocates prefer to say, *obtainment*—but *a prolonged, even a life-long process.* It does not consist in the immediate and entire eradication of indwelling sin and the complete enthronement of holiness; but, in the beginning and carrying on of a divine work in the soul by which we die more and more to sin, and live more and more unto righteousness.

In this sanctification differs from justification, which is an act of God's grace that changes instantly and forever the justified believer's standing before God. A too common error on the subject of sanctification is to confuse it with justification. It is a serious mistake to suppose that because a believer in Christ is cleansed at once and completely from the condemnation of sin, therefore he may be immediately and entirely delivered from its power. While it is true that at the same time with the *act* of justification the *work* of sanctification begins—and the two are never separated—yet justification is once and

for all, sanctification is progressive and continuous through life.

Hence the Scriptures: "He which hath begun a good work in you will perform it until the day of Jesus Christ"; "The path of the just is as the shining light, that shineth more and more unto the perfect day." And to this agrees Paul's statement of his own experience, with which the experience of the ripest saints of God has always harmonized: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

2. *Another fundamental feature of sanctification* according to the Scriptures *is, that its progress depends upon the cooperation between the Christian and the sanctifying grace of God.*

Hear John Owen upon this point, in what he has to say about the mortification of sin in believers:

"Though there be in the covenant of grace through Jesus Christ, provision made of abundant supplies for the soul's preservation from entangling sins, yet their administration hath respect unto our diligent attendance unto the means of receiving them appointed for us to walk in. And here lies the latitude of the new covenant, here lies the exercise of renewed free will. This is the field of free, voluntary obedience, under the administration of the gospel of grace."

Owen's statement that our sanctification, so far as it relates to victory over sin, furnishes the opportunity for the "exercise of renewed free will" and "the field of free voluntary obedience," touches the core of this subject. This free, voluntary obedience constitutes in part our cooperation with the grace of God. In the sanctification of our own souls, as well as in our efforts to lead men to Christ, we are "workers together with God."

In this respect sanctification, or the progress of the new life

in the heart of a Christian, differs from regeneration, or the beginning of that new life. The Scriptures teach us that before regeneration the soul is dead in sins; in regeneration, by the creative power of the Holy Spirit, that soul is born again and passes from death unto life. In this mighty change God works alone; but the instant this new life is imparted, the renewed soul begins to cooperate with the grace of God in the conquest of sin, in Christian service, and in every holy emotion and activity in which our growth in grace consists.

This is seen most clearly in the apostle's statement (Phil. 2:12, 13), "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

Much more scriptural authority might be given bearing upon the faithful and diligent use of the means of grace as necessary to our growth in grace; the necessity for watchfulness and prayer, resistance to temptation, fighting the good fight of faith, if we would get the victory over the world, the flesh and the devil. But enough has been cited to demonstrate sufficiently our second proposition, that the progress of sanctification in the believer largely depends upon his cooperation with the inworking power of the sanctifying Spirit of God.

3. *Two conclusions follow inevitably once the two preceding propositions are clearly seen.* If it is admitted that sanctification is not instantaneous but progressive, that its progress depends upon our cooperation with the sanctifying grace of God, then these two things must be true:

First, *there is no such thing as sudden sanctification.* A progressive work cannot take place in a moment of time. That which is a lifelong process cannot be the product of one single act of faith and surrender.

Second, *neither is there possible any such thing as perfect sanctification in this present life.* If sanctification consists partly, as Owen puts it, in the free voluntary obedience of the Christian, and so, in the cooperation of his will with the grace of God, then sanctification necessarily involves an element of imperfection—the imperfect human will; and this means, as

Dr. Dabney long ago pointed out, the necessary imperfection of sanctification itself. The man who has a perfect will would be already a perfect man and would need no further sanctification. In order to obtain perfect sanctification, in other words, he would have to be already perfect—a palpable absurdity.

But as soon as we draw this last conclusion we must be ready to give battle to the armies of perfectionism, as they exist in the theories of the past and in the theorists of the present.

When we speak of "armies" we speak advisedly; for those who claim perfect sanctification are by no means in one camp. They may, however, be roughly grouped in three divisions:

First, we would put together Unitarians, Modernists, Humanitarians and all who assert the perfectibility of human nature, and scoff at the Bible doctrine of original sin. In the second class we would put those who mix up perfectionism with other errors, and whose perfectionism is partly the result of those errors, such as Romanists, Pelagians and Arminians. And in the third class we would put our "Keswick" and "Victorious Life" friends, who are in the main soundly evangelical, yet who have gotten into what John Bunyan would call "By Path Lane," with their assertion of the possibility of sudden sanctification, and their claim to be free from conscious sin, while at the same time they admit that they are unconsciously sinful.

It would take us far beyond the limits of this article to treat any one of these classes in detail; and it is not necessary once you establish from the Scriptures those two fundamental features of sanctification discussed above. But in addition to those two fundamental propositions there is one further aspect of Scripture teaching, in the light of which no form of perfectionism can stand, and that is *the Bible doctrine of indwelling sin,* or sin as it still exists in the heart of every believer.

One consequence of this doctrine is succinctly stated in the answer to Shorter Catechism question No. 82: No mere man, since the fall, is able in this life perfectly to keep the com-

mandments of God, but doth daily break them in thought, word and deed.

Here, however, we should distinguish as the Bible does (Ps. 19:12, 13) between "errors"—sins of ignorance or carelessness; "secret faults"—sins of thought and heart; "presumptuous sins"—known and wilful breaches of the Ten Commandments; and "great transgressions"—open, flagrant and scandalous sins, such as bring reproach upon the name of Christ and cause the enemies of the Lord to blaspheme.

As a matter of experience, a Christian may go all his life and never be guilty of a "great transgression," in the sense just explained. He may only occasionally, through lack of watchfulness and failure to keep close to his Master, fall into "presumptuous sins." And yet there will never be a day or hour of his life when he will be free from "errors" and "secret faults." And these need to be hunted out, confessed and repented of; because all sin, from the least to the greatest, is abominable in God's sight.

Having made this distinction, however, we return to the answer to question No. 82 in our Catechism. If any of our readers think that statement too broad, let them consider the following Bible definitions of sin:

Sin is the transgression of the law.

All unrighteousness is sin.

To him that knoweth to do good and doeth it not, to him it is sin.

The thought of foolishness is sin.

Whatsoever is not of faith is sin.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. (Every idle word therefore is sin.)

To this may be added the necessary inference from our Lord's summing up of the whole law of God in the two great commandments (Matt. 22:37-39)—to fail to love the Lord our God with all our heart, with all our soul, with all our mind, and our neighbor as ourselves—this is sin.

Nor is this all; the Bible traces all sin to the heart—"out of the heart proceed evil thoughts, murders, thefts, etc."; and it says that the heart is "deceitful above all things and desperately wicked." When men are saved their hearts are changed by God's grace; new and holy purposes are implanted in their souls. Yet the sinful dispositions of the old nature remain. Paul speaks of this old nature as "sin that dwelleth in me," a "law in my members . . . bringing me into captivity to the law of sin" and death. And as long as any remnant of this "law of sin" exists in the human heart it will tempt you to evil and hinder you from doing good. It will be like a chained tiger struggling to break loose, or a hidden fire which at any moment may burst into a flame.

Let any one, then, study these scriptural definitions and think how far short he himself comes of supreme love to God and man, how often he transgresses the law of God, how he has failed to come up to the high standard of that law; let him remember his idle, foolish, uncharitable, unkind, proud, bitter words; his vain, wandering, selfish, covetous, rebellious, idolatrous, impure, anxious, unbelieving, unforgiving, angry thoughts—do this humbly and faithfully, and he cannot but see himself in thought, word and deed as exceeding sinful.

And let him further realize that back of every wrong act and unholy word is his sinful heart, and he will cry out with the apostle, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

Let any man search and try himself by this solemn, heart-searching Bible teaching, then any conceit of his own perfection will shrivel and vanish like a dry leaf in the fire. More than this, such heart-searching as this leads directly and continually to the fountain which was opened for sin and for all uncleanness, when Christ died for our sins according to the Scriptures. And with this faith in atoning blood there will also be the deepest penitence and humility.

It should further be said, that by a wonderful paradox the greatest aid to holy living which a Christian has—besides the conscious presence of Jesus Christ in his soul and the sancti-

fying power of the indwelling Spirit mortifying sin and invigorating every holy trait of character—is this penitent sense of the power and pollution of indwelling sin. As John Owen so well says:

"The more men find the power of sin, the less will they feel its effects; so much as they find the law of indwelling sin in themselves, so much will they abhor it and themselves, and no more. Proportionately also to their discovery of it will be their earnestness for grace, nor will it rise higher. All watchfulness and diligence in obedience will be answerable thereunto. Upon this one hinge, or finding out and experiencing the power and efficacy of this law of sin, turns the whole course of our lives. Ignorance of it breeds senselessness, carelessness, sloth, security and pride—all of which the Lord's soul abhors."

The Victorious Life teaching, which is that modified form of perfectionism current in one day, is open to some of the serious objections just pointed out. It represents sanctification as instantaneous and not progressive; it minimizes the part which the believer's free agency must take in his own sanctification; it does not clearly and fully recognize the warfare with sin, penitence for sin, daily confession and daily cleansing in the blood shed for sinners, as a necessary part of a sound scriptural experience and sanctification.

Why, then, it may be asked, is this teaching so widespread and popular? Why does it at times gain adherents among intelligent, consecrated Christians? The answer to this is easy; the Victorious Life teaching brings out strongly some aspects of the truth concerning sanctification and the Christian life which our preachers and church members too often lose sight of, or at least do not stress as they should.

Among these are truths such as: Christ dwelling in the heart of the believer, so that he can say with Paul, "I live, yet not I, but Christ liveth in me"; the infilling of the Holy Spirit, in obedience to the command, "Be not drunk with wine . . . but be filled with the Spirit"; a triumphant, victorious life with its accompanying joy and peace, in which our per-

sonal experience tallies with such Scriptures as, "Thanks be unto God, which always causeth us to triumph in Christ," "which giveth us the victory through our Lord Jesus Christ"; and with this victory, an experience of the joy and peace promised in God's Word—"Rejoice in the Lord alway, and again I say, Rejoice," "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Not only does Victorious Life teaching emphasize the truths contained in the Scriptures just quoted, but it also lays stress upon such *duties* as: *full surrender* and entire consecration to God, "Yield yourselves unto God as those that are alive from the dead," "Present your bodies a living sacrifice, holy and acceptable unto God"; a *faith* which takes the Lord Jesus Christ for our sanctification and trusts him for his all-sufficient grace—"Who of God is made unto us wisdom and righteousness and sanctification," "I can do all things through Christ which strengtheneth me," "This is the victory which overcometh the world, even our fait."

And we are free to say that these aspects of the Christian life should be urged upon all Christians from the pulpit, in Sunday-school teaching, and in the religious press, with much more prominence and insistence. Every Christian should be urged to "yield himself unto God" in a definite and entire consecration, to believe in and expect the conscious presence of Christ in his heart, and to walk in and be led by the Holy Spirit so as to be filled with the Spirit. And this consecrated, Spirit-filled, Christ-indwelt life should not be presented as a dim, mystical experience, but it should take shape in definite Christian service for Christ, working for him and with him in soul-winning and in loving ministry to our needy fellowmen, at home and abroad.

We are sure that its emphasis upon these and similar truths and duties constitutes the appeal which the Victorious Life movement makes to very many earnest Christians; and we are also sure that these aspects of the Christian life are not given the prominence in our preaching, nor are they insisted upon as vital elements in the Christian experience of our

church members as they should be. There is a hunger among earnest Christians for preaching along these lines, and a thirst after the deepening and strengthening of their own lives according to the above Scriptures.

But it is at the same time to be noted that these are no newly discovered truths; the Word of God has taught, and the people of God have believed these things from apostolic days. And it is further to be noted, as is seen in the preceding discussion, that our Victorious Life brethren too often present these teachings in exaggerated form, without balancing them, so to speak, by other Bible doctrines which preserve "the proportion of faith."

4. And this leads us to our last point, *the Bible doctrine of sanctification combines in a divine harmony truths which blend together happily in Christian experience, yet which might seem to some inharmonious* and even contradictory.

Look at these contrasts which are seen in Scripture teaching and are found in the spiritual life of every Christian. You will find every true Christian sorrowing over sin, yet rejoicing in a crucified, atoning, but living and all-sufficient Saviour; victorious over sin, yet never free from the consciousness of indwelling corruption; trusting in Christ for sanctifying grace, yet praying, watching, fighting, 'resisted unto blood,' with all his powers; abiding in Christ and Christ living in him, yet a personal free agent, responsible for every word and deed; weak and helpless, yet strong in the Lord and the power of his might; having fightings without and fears within, yet possessing a peace like a river and a joy unspeakable and full of glory. As to the service of the Master, he sees stretching far beyond his utmost endeavors an unsaved world, much of which is unreached and untouched, yet he gives himself to some definite work for the Master and presses toward its accomplishment, confident that in God's good time "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

These are some of the striking paradoxes found in Bible

teaching on the subject of sanctification, and harmoniously blended in the experience of every earnest Christian.

Most of the errors on the subject of sanctification into which men have fallen have been due to their impatience and to their insistence upon one side of these contrasted truths to the exclusion of the other.

HELPS TO PRAYER.

By Rev. D. Clay Lilly, D. D.,
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Prayer is the highest exercise of which our spiritual nature is capable. It is the direct personal approach to God. It is meeting God face to face.

We are at our best when we pray. We have power with God in that hour.

We are most cleansed, most comforted, most inspired and most empowered in the act of prayer.

Our best purposes have been the outcome of prayer.

Our most fruitful labors have been begun, continued and ended in God by prayer.

Our great surrenders have been made in prayer.

The measure of our spiritual life is determined by prayer.

This article is written as a testimonial to the value of books of prayers. They are helpful not only in familiarizing us with a most excellent style of expression, but also in suggesting a very much wider range of topics than we ordinarily traverse in our prayers. They are full of spiritual truth. One can find as much material to inspire sermons in books of prayers as in volumes of sermons. The minister's strength is usually spent on the preparation of his sermon, and the prayer is too often left to the inspiration of the moment. Their libraries are well supplied with helps to the preparation of the ser-

mon, and are practically without any books to aid in the preparation of their prayers.

Most of us find prayer to be a very perplexing part of our spiritual experience. One reason for this is because we neglect to study about it, and so fail to learn how to use it. If we think of it only as the right to make unlimited drafts upon the measureless bounty of God, we shall surely find disappointments enough to completely bewilder us. But when we learn that petition is only one of several parts of prayer, and not the most important one either, then we are started on a new experience with prayer, which shall prove to be much more satisfactory, even though not always satisfying.

Although Dr. Fosdick is under fire at this time with respect to his theological views, one cannot fail to appreciate his most helpful book, "The Meaning of Prayer." Every thoughtful Christian should read a book of this kind, as a help to the understanding of the greatness of prayer, and also to the entering into it more fully.

"Prayer, like all other primary functions, has proved capable of unlimited development. The human soul never outgrows prayer. At their lowest, men pray crudely, ignorantly, bitterly; at their best, men pray intelligently, spiritually, magnanimously."

It is a distinct religious impoverishment to allow so fine a power as that of prayer to go undeveloped, poorly understood and little used. Our experience of God should have our most serious endeavor.

As illustrative of the character of the prayers quoted in this volume, this one from Luther is submitted. How characteristic it is of him, and how indicative of the strenuous times in which he lived, will appear to the most casual reader.

"Oh Thou, my God! Do Thou, my God, stand by me—against all the world's wisdom and reason. Oh, do it! Thou must do it! Yea, Thou alone must do it! Not mine, but Thine, is this cause. For my own self, I have nothing to do with these great and earthly lords. I would prefer to have peaceful days, and to be out of this turmoil. But Thine, oh

Lord, is this cause; it is righteous and eternal. Stand by me, Thou true eternal God! In no man do I trust. All that is of the flesh and savours of the flesh is here of no account. God, oh God! Dost Thou not hear me, oh my God? Art Thou dead? No. Thou canst not die; Thou art only hiding Thyself. Hast Thou chosen me for this work? I ask Thee how I may be sure of this, if it be Thy will; for I would never have thought, in all my life, of undertaking aught against such great lords. Stand by me, oh God, in the name of Thy dear Son, Jesus Christ, who shall be my Defense and Shelter; yea, my Mighty Fortress, through the might and strength of Thy Holy Spirit. God help me. Amen."

There is an attractive little volume of 365 prayers, each one minute long, designed for worship in the home. They are written by the representative ministers and laymen of today. They are of a high type. This volume is called "God's Minute." Some idea of the character of these prayers may be gained from the following sentences, selected from a few of them:

"Hear our humble appeal for divine wisdom, for spiritual sensitiveness to Thy messages."

"Bring us very gently to the turn of the road from whence we may catch the vision of the home eternal."

"We thank Thee that Thou art delighted when life delights us."

"Pardon our sins for Jesus' sake, that we may not be dragging a hopeless chain after us."

"Help us to find in our privileges an obligation to minister to those who need what we have."

A valuable collection called "Prayers Ancient and Modern," selected by Mary W. Tileston, brings together a large number of well-known prayers from many sources. A large number of these prayers date from the fifth and sixth centuries, taken from Leonine, Gelasian and Gregorian Sacramentaries. There are prayers from Ambrose, Augustine, Basil, Jerome, Aquinas, Kempis, Kepler and many other ancient, medieval and modern saints. These prayers are full of dignity and beauty.

They magnify the sinfulness of mankind and the saving grace of God.

This beautiful prayer from Jerome is the fruit of his profound spiritual experience:

"Show Thy mercy to me, O Lord, to glad my heart withal. Let me find Thee for whom I long. Lo, here the man that was caught of thieves, wounded and left for half dead, as he was going towards Jericho. Thou kind-hearted Samaritan, take me up. I am the sheep that is gone astray. Oh, good Shepherd, seek me out, and bring me home to Thy fold again. Deal favorably with me according to Thy good pleasure, that I may dwell in Thy house all the days of my life, and praise Thee forever and ever with them that are there. Amen."

The following prayer of dedication, full of faith and courage, will explain why Ignatius Loyola was the tremendous force that he was in his day:

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen."

This prayer of Henry Martyn is so characteristic of his spirit that all who know of him and his work should be familiar with it:

"Oh, send Thy Light and Thy Truth, that we may live alway near to Thee, our God. Let us feel Thy love that we may be as it were already, in heaven, that we may do all our work as the angels do theirs. Let us be ready for every work, be ready to go out or come in, to stay or to depart, just as Thou shalt appoint. Lord, let us have no will of our own, or consider our true happiness as depending in the slightest degree on anything that can befall us outwardly, but as consisting altogether in conformity to Thy will; through Jesus Christ our Lord. Amen."

Ministers of every denomination should be familiar with the Book of Common Prayer of the Episcopal Church. It covers a wide range of petition, and has many beautiful and

familiar sentences. The well-known prayer of Chrysostom is used abundantly in its orders of service. Though so well known, it deserves quotation here:

"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests; fulfill now, oh Lord, the desires and petitions of Thy servants as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen."

I believe that the Episcopal Church is more faithful in praying for our rulers than most of the other churches, particularly those that do not have a ritual. Embedded in its regular service is this prayer for the President of the United States, and all in civil authority: "Almighty God, whose kingdom is everlasting and power infinite; have mercy upon this whole land; and so rule the hearts of thy servants, the President of the United States, the Governor of this State, and all others in authority, that they, knowing whose ministers they are, may, above all things, seek Thy honor and glory."

The Presbyterian Church, U. S. A., nearly twenty years ago prepared what it calls the "Book of Common Worship." In addition to the orders of service, it gives a "Treasury of Prayers." It was prepared by a committee of ministers and elders, of which Dr. Henry Van Dyke was chairman. It has some excellent helps to prayer in it, but falls short of classic beauty on one hand, and of spiritual passion on the other.

I give some brief excerpts from it: "Oh God, Light of the hearts that see Thee, and Life of the souls that love Thee, and Strength of thoughts that seek Thee; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever; grant us now Thy forgiveness and blessing, as we are here assembled to offer up our confession and supplications; and though we are unworthy to approach Thee, or to ask anything of Thee at all, vouchsafe to hear and to answer us for the sake of our Great High Priest and Advocate, Jesus Christ our Lord. Amen."

"The Temple," a book of prayers by the Rev. W. E. Orchard, D. D., is a small volume full of fine thought and spiritual fervor. The opening prayer is a good sample of the excellence of the volume, and is quoted here in full: "Eternal Father, quest of ages, long sought, oft doubted or forsook; can it be that Thou art known to us, the Law within our minds, the Life of every breath we draw, the Love that yearneth in our hearts, art Thou the Spirit who oft has striven with us, and whom we greatly feared, lest yielding to His strong embrace we should become more than we dared to be?

An impulse toward forgiveness has sometimes stirred within us, we have felt moved to show mercy, the sacrificial life has touched our aspiration, but we were unprepared to pay the price. Was this Thyself, and have we turned from Thee? Something like this we must have done, so barren, joyless and so dead has life become. Canst Thou not visit us again?

We hush our thoughts to silence, we school our spirits in sincerity, and here we wait. Oh, may we not feel once more the light upon our straining eyes, the tides of life rise again within our waiting hearts?

We never looked to meet Thee in the stress of thought, the toil of life, or in the call of duty; we only knew that somehow life had lost for us all meaning, dignity and beauty. How, then, shall we turn back again and see with eyes that fear has filmed? How can we be born again, now grown so old in fatal habit? If we could see this life of ours lived out in Thee, its common days exalted, its circumstances made a throne, its bitterness, disappointment and failure all redeemed, then our hearts might stir again, and these trembling hands lay hold on life forevermore. Amen."

Bishop Quayle, of the Methodist Episcopal Church, has given us two most helpful volumes of prayers. The first of these is called "The Climb to God," and the second one "The Throne of Grace."

The first one is, I think, the finer of the two, though both are well worth more than one reading. The style of both of them is indicated in these quotations:

"If anybody has fallen by the way; if temptation has been too much for anybody; if it has dug its cruel fingers into anybody's life; if anybody is ashamed and abased before himself and before God, let him not hesitate to look up to God, because our God is the God of feeble folk, and of the people that have lost the battle, and the people that have lost the sword and cannot find it. Oh God, bless the broken folks; bless the heart-sick folks; bless the desolated folks."

"Prayers of the Social Awakening" is the title of an unusual collection of prayers by Dr. Walter Rauschenbusch. Every ministers' prayers should be enriched by the thought and the form of these prayers. It would do any congregation good to hear in the prayers of their pastor such sentences as these: "Oh Thou great Father of the weak, lay Thy hand tenderly on all the little children on earth, and bless them. Bless our own children, who are life of our life, and who have become the heart of our heart. Be good to all children who long in vain for human love, and for flowers and water, and the sweet breast of nature. But bless with a seven-fold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity, and the vices of an empty soul. We have all jointly deserved the millstone of Thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of States which now permit this wrong the grace of holy anger. Help us to realize that every child of our nation is in very truth our child, a member of our great family. By the Holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech Thee to save us from killing the sweetness of young life by the greed of gain."

I do not know of a better volume to illustrate the character of present day spiritual interest than the "Daily Altar," which is a collection of prayers by Herbert L. Willett and Charles

Clayton Morrison. Each page in this book consists of a brief paragraph in exposition of the theme of the day, which is followed by a selection from the Scripture. Then comes a stanza or two of the very best religious poetry, and then a prayer of about a dozen lines. The whole page is developed from the theme which is announced at the top. The work is exceedingly well done, and the book will be of really great value to ministers and interested laymen. As illustrative of its modern character, I mention these themes: "Delight in Nature," "Domestic Love," "The Preciousness of Youth," "City Passions and Perils," "The Inspiration of Friendship," "The Cry of the Children."

Perhaps any reader of this article will at once think of other collections of prayers of equal worth with those noted here. They should, of course, be added to this list. Those referred to here are mentioned because the writer has been familiar with them for some years and has come to appreciate them by using them.

Often the poorest parts of a church service are the prayers. This is true because of lack of familiarity with a wide enough range of subjects and forms of prayer, and also because of a failure on the part of the minister to make any special preparation for the prayers. The minister who does not make a real preparation for this vital part of the church service will surely allow his prayers to run in the same groove from week to week, and his hearers will cease paying attention to them. A minister should buy books of prayers, and books on prayer, and study them as faithfully as he does any other books designed to help him to worthy public utterance.

THE HYPOTHESIS OF EVOLUTION—ITS RISE AND EFFECT.

By Rev. J. J. Rice, D. D.,
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History of Evolution.

Evolutionary ideas appeared early in Greek thought, and reappeared from time to time in Roman writings, only to be dropped by the scholars of the Middle Ages, and to reappear in the last few centuries. The conception of uniformity and continuity has always carried a charm for scholars. But though men did much speculating, evolution did not take scientific form until the eighteenth century. It followed the birth of the sciences of zoology and botany. But to trace the history of evolution in modern times one should perhaps begin with the French philosopher, Descartes, who lived 1596-1650. Descartes gave a mechanical account of the world and suggested that the higher forms of life might have come from the lower by evolution. He was careful, however, to protect himself from the anger of the ecclesiastical authorities by stating that this was not his own opinion, but only one among several conceivable conceptions. (Rise of Modern Religious Ideas, by McGiffert, p. 166.) A few years later Leibniz, the German philosopher, who lived 1646-1716, announced a theory of evolution on a large scale, suggesting that matter was moved and directed from within, and that the universe had no gaps in it, and that all things moved forward and upward in a continuous chain. Goethe, the German poet, was among the first to accept evolutionary ideas. His contemporary, Schelling, also became an advocate, and with Hegel, whom Nietzsche seeks to laurel with the credit which rightfully belongs to Darwin, connected evolution with philosophy, but in such a way as to lose it in speculation and discredit it with scientists.

John Ray, who lived 1628-1705, was the first to apply the word "species" to plants and animals. In 1758 the famous

Swedish naturalist, Linnaeus, published the tenth edition of his "Systemae Naturae," in which he named and described about 4,000 species of animals, all that were known to zoologists at that time. Linnaeus also originated the modern scheme of classifying and naming plants and animals. He taught emphatically that there were as many species as God had created. Opposed to him arose Buffon, a French naturalist, and his pupil Lamarck. The former gave guarded expression to his evolutionary ideas, but Lamarck, who lived 1744-1820, became an ardent advocate of biological evolution. At the time, however, Cuvier dominated scientific thought, and inasmuch as he held the Linnaean doctrine of the fixity of species, Lamarck gained but few followers.

As the time approached for Charles Darwin to give the world his theory of evolution in 1859, many influences, both scientific and economic, helped to prepare the way for its reception. The first was an Essay on Population, which Robert Malthus published in 1798. The writer held that there will always be poverty because there will never be enough wealth to go around, and that the wealthy will necessarily be those who win in the struggle for existence. Darwin had been greatly impressed by Malthus' theory of the struggle for existence, and he made it the basis of his evolution. The same essay exerted a strong influence upon the young British scientist, Alfred Russell Wallace, and by a strange coincidence both Darwin and Wallace working independently, produced in 1858 very similar theories of evolution.

Sir Charles Lyell, who lived 1797-1875, was another who helped to prepare the way for Darwin. In geology Cuvier, who founded the science of comparative anatomy, led biological investigation. In France during the first third of the nineteenth century he proposed a theory known as "Catastrophism." According to it, the earth's history consisted of long periods of tranquil development which were interrupted at intervals by terrible catastrophes. These were upheavals that displaced valleys and mountains and killed every living creature. When quiet prevailed the earth was restocked by new acts of creation.

But Lyell turned away from this view to one by James Hutton, a Scotchman, who lived 1728-1797. Hutton rejected the idea that an outside power had worked in creation and held that the key to the past history of the earth was to be found in causes still operating. In 1830 Lyell wrote his Principles of Geology in three volumes. Immediately the work became popular and went through eleven editions. In it the author argued that the earth had taken its present form by very slow changes through long periods of time. This theory was called "Uniformitarianism." Lyell prepared the minds of men to receive an evolutionary hypothesis which worked slowly and by natural processes. Professor Scott writes, "Lyell's influence upon geology was rapid and profound in England, and Darwin, who became his intimate friend, was conspicuously under his influence, as he repeatedly testified. One might almost say that Darwin's work largely consisted in the application of Lyell's principle to the world of living things." (The Theory of Evolution, p. 13.)

In 1845 Alexander Von Humboldt published the first volume of his Cosmos. It was a large work in which the author endeavored to harmonize all the scientific discoveries and achievements of the preceding one hundred and fifty years. It contained a vast store of information, and this, together with the picturesque style of the writer, won the attention of many intelligent readers. Professor Hays says of this work, "Half scientific and half philosophical, it ignored if it did not deny the existence of any power outside and beyond nature, and thereby contributed potently to the propagation of materialistic conceptions among the educated middle class. (Pol. and Social History of Europe, v. 2, p. 233.)

In 1852 Herbert Spencer published his essay on the Development Hypothesis, in which he suggested and argued for the evolution of the natural world, man and society. Spencer lacked a plausible process to explain the occurrence of evolution, and for this reason his writing did not exert as much influence as it would have otherwise. But the effect in preparing the minds of men for Darwin's hypothesis was great.

Of the men we have mentioned, two in particular swayed Darwin. These were Malthus and Lyell, and Darwin acknowledges his indebtedness to them. When twenty-three years old Darwin went on a five-year voyage, 1831-1836, on the naval brig Beagle. He traveled in the South Sea Islands and made long journeys into the interior of South America. Professor Scott tells us that three things impressed Darwin. First, he found in the Argentine pampas the fossil remains of gigantic animals, now extinct. But in structure they resembled those then living in the region. Second, he noticed as he journeyed southward over the continent that closely allied animals replaced one another. Third, he found in the volcanic islands of the Galapagos Archipelago, five hundred miles off the Ecuador coast, that the animals resembled those on the American continent, yet there were numerous animals peculiar to the island group, and each island had animals peculiar to itself. Thus Darwin came to the conclusion that species are subject to change, which is the foundation of his hypothesis. He wrote: "I soon perceived that selection was the keystone of man's success in making useful races of animals and plants. But how selection could be applied to organisms living in a state of nature remained for some time a mystery to me." Here Malthus' essay on Population suggested the idea that the struggle for existence would solve his difficulty. In 1859 Darwin published his book, the Origin of Species by Means of Natural Selection. It became a landmark in science destined to mould the thinking of millions. Some have stated that Darwin's theory was not original because others had suggested evolution before him. But if this is true, nevertheless it remains as a fact that Darwin and his contemporary, Alfred R. Wallace, were the first to offer a seemingly reasonable explanation of how evolution occurred and to present it in an attractive form to the scientific world.

Darwin's Hypothesis.

Professor Crampton, of Columbia University, has defined evolution in the following words: "The Doctrine of Evolution

is a body of principles and facts concerning the present condition and past history of the living and lifeless things that make up the universe. It teaches that natural processes have gone on in the earlier ages of the world as they do today, and that natural forces have ordered the production of all things about which we know." (Doctrine of Evolution, p. 1.) Darwin argued for the evolution of all plant and animal life, including the human body, from a simple and minute living organism.

Darwin was a wide observer and based his theory upon a vast accumulation of facts from the plant, insect and animal worlds. He saw that every living creature differs slightly from those of its kind. No two leaves, two animals or two human beings are exactly alike. Small variations are to be found everywhere. He supposed that this tendency to variation warranted him in assuming that man had come from the animal world by degrees. The whole process took millions of years and innumerable changes. Darwin also noted that every living creature multiplies its kind in great number, and if death did not take a heavy toll of this number every known form of life would soon overrun the earth. Insects also produce numerous offspring. Rapid multiplication also characterizes the vegetable world.

Of the great number of offspring brought forth in the animal and vegetable world only a small number attain maturity. The vast majority lose in what evolutionists call the struggle for existence. There is competition for food, water, space, light, air. Enemies destroy and devour many. Disease takes a heavy toll. And drought, cold and hard climactic conditions bring famine and death to many. The geological record shows many forms of life that have become extinct. Enormous reptiles lived in the secondary and tertiary periods. Some of them were over ten feet high, and from fifty to eighty feet long. Perhaps the cold of the glacial period killed some, while others may have fallen easy prey to smaller and more active enemies. In the terminology of the evolutionist, these large reptiles lost in the struggle for existence.

Darwin assumed that the struggle for existence results in a selection of plants and animals similar to the artificial selection by means of which the horticulturist perfects plants and the breeder of hogs, horses or pigeons obtains the varieties which he desires. This illustration will serve our purpose: The pigeon breeder finds that one of his number has one or two more tail feathers than the others. He selects a female and male with this peculiarity and mates the two. This pair produce offspring with two, three or four more tail feathers than the original stock. By various breeding methods the tumbler, pouter, carrier and other kinds are secured. Breeders of horses and hogs follow similar methods. They select pairs with certain qualities and thus succeed in modifying the type. The evolutionist has assumed that nature likewise, although unintentionally and unconsciously, modifies the types of animals. It is assumed that natural selection takes the place of the breeder, and that as a result of the life and death struggle with nature and enemies only the stronger animals survive. Thus an inevitable selection occurs. This selection has been called "The Survival of the Fittest." But it has been said a truer description would be "The Elimination of the Unfit." With the evolutionist, competition, or the life and death struggle, or the survival of the fittest, becomes the principle behind every change in the natural world.

Darwin sought to explain all life by the struggle for existence and natural selection, even including the formation of the brain, eye and ear. It might be enlightening to include here Darwin's account of the formation of the eye. He wrote: "The first eye produced in the evolution of the animal kingdom was, like the first horn of the bovine genus, a mere rudimentary organ, differing as much from the eyes of higher species now existing as the fin of the first fish differs from the arm of man. But in so far as it refracted light and aroused a luminous sensation however weak, it gave the individual endowed with it an immense advantage in the struggle for existence, and made him the elect of nature. His blind congeners necessarily disappeared, leaving it to him to preserve the spe-

cies and to transmit his visual organ, in a more pronounced form perhaps to the descendants. The same causes continued to act and to accumulate their effects from generation to generation, until, after thousands of centuries of progressive evolution, the eye at last attained to its present perfection, surpassing the most consummate products of art and the wisest combinations of intelligence; and it attained to it, not through intelligent intervention, but by natural selection." (Origin of Species, chapter 6, page 139.) In this passage Darwin makes at least six assumptions. In the first place, we have no valid reason for supposing that light shining upon a body will produce an eye. It might make a cancer or burn, but why an eye? Again, it is reasonable to ask, Why did light bring out only two eyes and stop? If it could cause one to come forth, why, as it continued to shine, did it not fill the body with eyes? Furthermore, it is a reasonable question, How did the symmetrical placing of the eyes, one on each side of the head, happen? If nothing more than the haphazard influence of light caused the eyes, might it not have brought out one on the back of the head?

Darwin assumed that animals have fur because their ancestors had a few hairs to begin with, and survived in arctic regions. In other words, it was cold that made the fur grow. He assumed that fish were not designed to swim in water, but do so because an ancient ancestor first flopped along in the muddy ooze. He assumed that birds were not made with flight in view, but fly because their ancestors ran and jumped in the air. Darwin extended his principle of natural selection to animal psychology and argued that the instincts of bees, wasps, spiders, ants, beavers and the whole animal world, as well as of man, are inherited habits which have become second nature.

During the years that followed Darwin's publication of his hypothesis, Herbert Spencer wrote his enormous ten volume Synthetic Philosophy, in which he applied evolution to philosophy, psychology, sociology and ethics. Professor Hays writes: "Whatever may be the ultimate estimate of the value

of Spencer's philosophy, there is no doubt that he did noteworthy service in the cause of evolutionary conceptions." (Pol. and Soc. Hist., 238.)

Thus many men contributed to the evolutionary movement. The most influential of the number were Malthus, Lyell, Humboldt, Darwin, Wallace, Spencer and Huxley. Their views affected university students, physicians, lawyers and to some extent business men. It was not long until the new scientific views reached the churches, and Professor Hays is authority for the statement that Darwinism worked a greater change dogmatically in Protestantism than the Reformation had effected in the Catholic Church.

Although years have passed and Darwin's proofs have been rejected as insufficient by the noted scientists of the world, his theory still exerts a wide influence in education. In nearly every university biologists, botanists and geologists, together with sociologists and psychologists, are teaching modified theories of evolution. But we maintain positively that these theories cannot be proved by facts.

Their entire proof consists of little resemblances. They have overlooked or disregarded the great differences between man and the animal world which argue against them. Evolution rests entirely upon that system of reasoning known in logic as analogy. This method of proof teaches that things are alike when they resemble each other in numerous points. But the argument is very weak when the resemblances are offset by great differences. It is in this respect that the entire argument for evolution fails miserably.

This defect in the foundation of the evolutionary ideas has led many who once accepted them to later reject them. Some beginners in evolution gather their ideas from the newspapers and magazines. These articles often appeal to youthful persons and they are generally written in a note of authority. With all regard for those who have won high scholastic positions, we insert here the warning that many college professors wander into error by assuming that facts should be received or rejected as they suggest. It is here that lawyers excel. They

learn from their profession to accept the conclusion, which the facts support, regardless of their personal choice. Those who find the truth against evolution must approach the subject as lawyers rather than as colloge professors. In 1915 Lord Halsbury, President of the Victoria Institute, spoke the following words: "I wish to make a general protest against the notion that a gentleman who calls himself a 'professor' without any sufficient qualifications, is hereby placed in a position of authority, and can make statements without a particle of evidence to prove them. I may be prejudiced in my view by my experience as a lawyer, but in court we are expected to give full proof in support of every assertion, and if we do not it is naturally assumed that it is because we cannot do so. A professor, on the other hand, appears to consider himself relieved from any such anxiety. He seems to think that all he has to do is to say that such and such is the case, and as he is a professor he cannot be contradicted or brought to book. If any one brings forward an argument on the other side, the professor says that his opponent has made a mistake; but being a professor, he does not consider himself obliged to substantiate even this assertion. (Trans. Victoria Institute, Vol. XLVII, p. 357, quoted by Bishop, 294.) These words are severe and do not apply to the great majority of professors, but they sound a note of warning which it would be well for every man to heed. They do apply to many evolutionists. For they have continued to advance ideas that facts positively do not substantiate. If the evidence for evolution should be weighed in court it would be found wanting. Even in the writings of those evolutionists who are among the elite in university circles, and therefore under obligation to be careful and logical in their reasoning, are gaps and mental leaps that sever and break their logic. Excerpts might be given to prove this assertion, but it is not necessary to take the reader's time for that purpose. Evolutionists as a class are mentally like Darwin. The eminent Russian scientist, Elie De Cyon, appreciated greatly Darwin's work as a naturalist, but wrote about him these striking words: "His intelligence was built rather for purely descrip-

tive sciences. He was not equipped intellectually for making large philosophical inductions. He too often confused analogy with identity to be a safe guide." In 1909 the English universities celebrated the Centenary of Darwin's publication of the Origin of Species and the city of Paris held a similar memorial in honor of Lamarck. It has been generally thought that these two men made enduring contributions to science. But these contributions have not been of lasting nature. They pioneered scientific fields, but often their conclusions were wrong. Professor De Cyon has said of the memorials that these events were "but solemn functions in honor of dead theories," and that "for the initiated these pompous discourses were merely the passing bell of the hypothesis of decadence."

THE SECOND COMING.

By Rev. Wm. Ray Dobyns, D. D.,
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In acceding to the request of the editor of the Union Seminary Review for an article on this subject, I do so with the kindest consideration for any who hold views different from mine.

It is characteristic of Pre-millennialists to

Take God at His Word.

There may be some individual here or there, professing to be a Pre-milliennnialist, who doubts the Bible, but I have not met him; and, so far as I am aware, *no higher critic is a Pre-millennialist!*

Those who hold this doctrine are furiously charged with interpreting the Scripture—especially prophecy—*literally*. Well, what of it? Our Lord did the same thing. When asked by deputation of John the Baptist, "Art Thou He that should

come, or do we look for another?" He replied, "Go and show John again the things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." In the synagogue of Nazareth, He opened the book of Isaiah at the place where the prophecy is written concerning Him, and said, "This day is this Scripture fulfilled in your ears." He had read Isa. 61, verse 1, and the first half of two, but being a literalist in interpretation, *He stopped in the middle of a sentence "and closed the book,"* because the next clause and verse were not then fulfilled namely, "the day of vengeance of our God," and the comforting of Zion—Judah. Judah's sorrow will not end till they "look on Him whom they have pierced." This could not be at His first coming, for the Word declares emphatically that, at that time, "He came unto His own, and His own received Him not." On this account "they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24. These are plain words, and the Spirit quite as positively declares "that the Lord will set His hand again the second time to recover the remnant of His people."—Isa. 11:11.

The Holy Spirit Interprets Prophecy Literally.

He declares it to be so in the minutest particulars concerning Christ—His conception and birth of a virgin—*Isa.* 7:14; *Matt.* 1:22-24; His name, place of birth, coming out of Egypt when a babe—*Hosea* 11:1; *Matt.* 11:15; His riding on an ass —*Zech.* 9:9; *Matt.* 20:4, 5; His sale for thirty pieces of silver—*Zech.* 11:12; *Matt.* 26:15; His baring His back to the smiters—*Isa.* 1:6; *Matt.* 26:67; His being falsely accused and His silence under accusation—*Isa.* 53:7; *Matt.* 27:12; the spitting in His face—*Isa.* 1:6; *Matt.* 26:67; His being led as a lamb to the slaughter, His disciples leaving Him—*Zech.* 13:7; *Matt.* 26:31; His agonizing cry to the Father—*Ps.* 22:1; *Mark* 25:34; soldiers gambling for His garments—*Ps.* 22:18; *John* 19:23-24; His thirst and the giving Him vinegar—*Ps.*

69:21; *John* 19:28; His last awful cry, "It is finished," and His bones being not broken as others—*Ps.* 34:20; *John* 19:31-34. Who can defend or proclaim Jesus as the Messiah without being a literalist in the interpretation of prophecy! *If so as to His first coming, why otherwise as to His second?* We should not allow our theological preconception or instruction to make us contradict ourselves so glaringly.

Much is made of the fact that some teachers of this doctrine attempt to fix dates, and great ridicule is attempted on a precious article of faith because some misguided ones have, *in very few instances,* set a date for our Lord's return to the earth. Which is worse—to fix a day for His return, in face of His declaration, "Of that day knoweth no man," or to assert that He will not come for a thousand years, in face of His solemn injunction to "be ye also ready: for in such an hour as ye think not, the Son of man cometh"?—*Matt.* 24:44.

But this is not the only doctrine that unhappily is barnacled with vagaries. We have known some Calvinists who were fatalists, yet we resent it when *our system of doctrine* is so characterized. It is well, however, in this connection to remember the word of the Lord Jesus, how He said, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"—Luke 12:54-56.

He was among them, but they knew Him not, largely because they had not correctly read "the signs of the times." Speaking of certain things as precursors of His second coming, He says: "When these things (great tribulations) *begin to come to pass,* then look up, and lift up your heads, for your redemption draweth nigh." Luke 21:28. Using the fig tree's "shooting forth" as an illustration, He further enjoins, "So likewise ye, when ye see these things (calamities mentioned) come to pass, know ye that the Kingdom of God is *nigh* at hand." Under instructions and exhortations like these, should a man be dubbed a fool for paying *some attention* to events

which may be "signs of the times"? It is quick work to arbitrarily brush aside an argument with an air of contempt, but it is often a wholly *different task,* and more onerous, *to disprove it.*

Much also is made by the critics of Pre-millennialism as to whether there be a Millennium, and it would seem that the elimination of this event, even by the most amusing sort of exegesis, were regarded as an eternal destruction of the doctrine. Were it possible to juggle the twentieth chapter of Revelation so as to allow the millennium to drop out, it would in no vital sense affect the doctrinal system known as Pre-millennial.

The Heart of This System Is the Imminence of the Lord's Return.

We hold that there is to be a thousand years of reign of Christ and His bride, the Church, over the earth, and hold it solely because the Bible says so. But, were this not true, it would leave untouched the precious truth that the next great event in order of Scripture is the *Lord's return for His saints.* "No-millennialists" are, in effect, "Pre-millennialists," because they deny the theory that Christ's coming *must* be put off until the present method of gospel preaching shall convert the world and thus bring a thousand years of peace and unhindered spread of righteousness. Amid all this we are told in a recent book by a learned theological professor that the doctrine is on the wane, fast losing its hold, etc. If the doctrine be dying out, one can't help wondering why so distinguished a theologian would consume sufficient time to consult, as he publishes, two hundred and fifty-eight books and articles of one hundred and twenty authors, in order to give to the world an answer to a decadent doctrine!

Again, Pre-millennialists are flippantly charged with resorting to the "hop, skip and jump" method of using Scripture to sustain their points. Suppose they do, if by that process they furnish *proof,* who can say aught against it? Again, we find

our Lord's example worthy of imitation. When tempted of the devil, He answered him three times, and all from different passages, and using only a sentence each time. The effect of His thus using the Scripture is stated in these words: "Then the devil leaveth Him, and behold, angels came and ministered unto Him!" It is no bad use of Scripture that puts the devil to flight, and secures the ministry of angels!

The Holy Spirit also uses this method, as, for example, in the record of the minutiae of prophetic fulfilment in the work and sufferings of Christ. The Spirit constantly says, "This was done that the Scripture might be fulfilled," then quoting a sentence or a passage from the Old Testament Word.

That no passage should be wrenched from its obvious meaning goes without saying, but it is perfectly legitimate to use the Word as the Holy Spirit does, and a proposition for which one passage is found is proven. Suppose the thought of John 3:16 occurred nowhere else. Could it therefore be doubted? It is much better to prove a doctrine by using the "hopping" method of Scripture quotation than to be obliged to rely on "logic" without Scripture. It cannot be denied that Pre-millennialists are famous for using Scripture, and it cannot be proven that many of them are perverters thereof.

Why, then, believe the second coming of our Lord to be Pre-millennial?

1. *Because the Order of Events as Outlined in the Word of God Evidently Demands It.*

From the beginning the promise is of a Personal Redeemer—Seed of the woman. Soon this promise is limited to one man's descendants, and really to one individual among them. *Gal.* 3:16. Again, to the offspring of one *royal* family. He is to be the "Messiah," the "Anointed" of this race, the Jews, and through this office, the Saviour of the world. "He came unto His own, and His own received Him not." He turned from them, but not to forsake and destroy them. It is distinctly said, "Fear thou not, O Jacob My servant, saith the Lord, for *I am with thee;* for I will make a full end of all the nations

whither I have driven thee; but I *will not make a full end of thee,* but correct thee in measure." *Jer.* 46:28. "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come! I will gather you . . . and assemble you out of the countries . . . and I will give you the land of Israel." *Ezek.* 11:16-17. *Evidently this is yet in the future.*

But what is going on now? *Acts* 15:14-17, quoting *Amos* 9:11-12, tells us definitely: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world." "After this"—the gathering out of the church —"the tabernacle of David, which is fallen down," He "will build again," and "will set it up." Mark you, "David's" tabernacle—*the royal house.* This cannot be accomplished without the presence of "David, their King," the Scripture expressly declaring, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; *afterward* shall the children of Israel return, and seek the Lord their God, and *David their king;* and shall fear the Lord and His goodness in the latter days." *Hosea* 3:4, 5. It is certain that this must occur before the end, and the "reign," even of one thousand years, cannot come to pass while the King is absent. Paul says, "God hath not cast away His people." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *blindness in part* is happened to Israel *until* the fulness of the Gentiles be come in."—Rom. 11:2, 25.

The King came to His own, but was rejected—He then

turned to the Gentiles, for a time, to call out of them a people for His name, and thus provoke by His grace a desire for Him in His old people—when this is accomplished He will return to them as King.

II. *The Scriptures Describing the Lord's Return Plainly Indicate It to Be Pre-millennial.*

His own declaration makes certain the suddenness and surprise of His coming—"in such an hour as *ye think not*"—"lest coming *suddenly* He find you sleeping"—"as it was in the days of Noah, so shall it be also in the days of the Son of man." There is no hint that the current events will be in any wise different when He comes, but, on the contrary, things will be going after the same fashion as always, and His coming will be the surprise of the ages.

Further, it is expressly declared that His coming to reign will be accompanied by the presence of His saints—they must have been gathered to Him before this. "Behold the Lord cometh with ten thousands of His saints to execute judgment," etc., *Jude* 14, 15. Instead of a world conversion, we are distinctly told that there will be "a falling away"—apostasy—"the man of sin being revealed," before "the day of Christ is at hand," 2 *Thess.* 2:3, 14; our Lord Himself saying, "When the Son of man cometh, shall He find faith on the earth?" *Luke* 18:8.

Paul declares, "In the last days perilous times shall come"—"evil men and seducers shall wax worse and worse, deceiving and being deceived"—"the time will come when they shall not endure sound doctrine—they shall turn away their ears from the truth." 2 Tim. 3:4. A poor negative from which to print a good picture of universal righteousness and peace. In this connection, Paul urges Timothy, "Continue in the things which thou hast learned, and hast been assured of," and he charges him, "Before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and *by His appearing and His Kingdom,* preach the Word . . . reprove, rebuke, ex-

hort with all long suffering and doctrine." Why? Because the world is soon to be converted? No! because "the time will come when they will not endure sound doctrine—*they shall turn away from the truth,* and be turned unto fables!" "But watch thou in all things, make full proof of thy ministry." Shall we be termed vagarists, if we discern anything like this in our day, and hint that it *may* be a "sign" of the times?

III. *The Scriptures Positively Assert that the Lord's Coming Will Be Pre-millennial.*

Rev. 19 and 20 are as plain as language can be made. At the close of the awful tribulation when "the great whore which did corrupt the earth with her fornication" hath been judged, "then was heard the voice of a great multitude . . . saying *Alleluia;* for the *Lord* God omnipotent reigneth, . . . the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:1-9. "And I saw heaven opened and behold a white horse, and He that sat upon him was called Faithful and True, . . . and His name is called the Word of God . . . and He hath on His thigh a name written, KING OF KINGS AND LORD OF LORDS." How is it possible to mistake this One? We are not here given a riddle to solve, we are plainly told *who* he is, "the Word of God," and *what* He is "King of kings and Lord of lords." We are told, quite as plainly, what he comes for—"to smite the nations and to rule them with a rod of iron." We are also assured that He accomplishes His purpose—"The beast and the kings of the earth were gathered together to make war against Him that sat on the horse and against His army" (Christ and His saints) —"the beast was taken and with him the false prophet . . . these both were cast alive into a lake of fire burning with brimstone, and the remnant (rest) were slain with the sword of Him that sat upon the horse." And "an angel came down from heaven . . . laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal

upon him . . . till the thousand years should be fulfilled, and after that he must be loosed a little season. I saw thrones and they sat upon them . . . and the souls of them . . . which had not worshiped the beast (tribulation saints) . . . and they lived and reigned with Christ a thousand years. *But the rest of the dead lived not till the thousand years were finished. This is the first resurrection.* Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with Him a thousand years." Nothing could be more positive than these words, and it is impossible to avoid the teaching, except by discrediting these verses, as "the only passage of the Bible speaking thus," or by "symbolizing" out of court. It is after this fashion that the "modernists" agree against the *virgin birth*—only Matthew and Luke mention it, hence it is doubtful, if not untrue! Great interpreters, these!

If the glorious descriptions and precious promises of chapters 21 and 22 of Revelation are to be taken as the goal of our hopes, why should the statements of chapters 19 and 20 be set aside as in any wise doubtful? Ignoring the chapter division between the nineteenth and twentieth, there is perfect continuity of the narrative, and both are plainly on the earth. Surely no one would attempt to maintain that the "flesh of mighty men, and the flesh of horses, and the beast and the kings of the earth, gathered together to make war against Him that sat on the horse," were in heaven.

A proper punctuation of 1 Cor. 15-22-26 confirms this order: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming; then the end. When He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power (for He must reign till He hath put all enemies under His feet), the last enemy shall be destroyed, death."

Nor shall we be thrown off the track by the theory that "the coming of the Lord" is an event that has occurred and may

occur again, many times. Can any fair mind mistake the plain statement of the Word, or confuse it with other events? "This *same* Jesus, which is taken up from you into heaven, shall so come in *like manner* as ye have seen Him go into heaven." Acts 1:11. To say this does not mean a literal, visible, bodily coming of the Lord, is to contradict plain Scripture. Of this passage Dr. Alexander Maclaren says: "We are not to water down such words as these with anything short of a return—precisely corresponding in method to the departure. And as the departure was visible, corporeal, literal, personal and local, so, too, will be His return from heaven to earth. And He will come as He went, a visible manhood, only thronged amidst the clouds of heaven, with power and great glory."

His second coming cannot have been His resurrection, the Spirit's coming at Pentecost, or the destruction of Jerusalem, for none of them is accompanied by either the reward of the saints, or the judgment of the wicked, and both these are connected, though at different times, with the "day of the Lord." To fritter away this blessed hope by saying, "Christ, therefore, is coming for individual believers in every experience in which the Holy Spirit influences them in faith and faithfulness, sympathy and service," is little less than a travesty of interpretation.

The death of believers cannot be His coming, since the latter is always associated with the believer's resurrection and life. "The Lord Himself shall descend from heaven with a shout . . . and the dead in Christ *shall rise!*" The coming of the Lord was the pole star of the early Church, and the writers of the New Testament all speak of it as such. Peter, Paul, Jude, John—each emphasized this precious truth, and urges it upon the hearts of His saints as their inspiration, their protection, their purification, and the "one hope of their calling!" They may have been disappointed not to have witnessed His coming before they fell asleep, but they were not deceived! Nor were they mistaken. Peter dscribes very particularly the discredit which will be attempted of this doctrine: "The Second Epistle, beloved, I now write unto you; in which

I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 *Peter* 3:1-7.

"The day of the Lord," as outlined in the Word, plainly includes a number of events following the rapture of the saints—1 *Thess.* 4:16, 17, and the marriage supper of the Lamb—*Rev.* 19:7-9. It is ushered in by the *appearance* of the Lord, when He shall destroy anti-Christ—2 *Thess.* 2:8, 9, followed by the judgment of the nations—*Joel* 3:1-8 and *Matt.* 25:31-46, and includes the events of *Rev.* 19, mentioned above, the great battle, the complete rout and destruction of all the Lord's enemies, and ending in the final doom and judgment of the unbelievers and the eternal imprisonment of Satan, his imps and dupes—Rev. 20:7-15. All these are surely included "in the day of the Lord," but they interest believers only because of the stimulation they furnish to save from these terrors as many as may be brought to faith in Christ in this day of grace. These events will not touch believers, they will have been "caught up to meet the Lord in the air," before that great and terrible day of the Lord comes. They are admonished to be on guard, and to "look for that blessed hope and that glorious appearing of the great God and our Saviour Jesus Christ."

They are warned to have "the door on the latch in their room," for it may be "in the evening, or at midnight, or in the morning, He will come." They are charged to be on the "watch, for in such an hour as ye think not" He will come.

Would such words be true if His coming were not imminent?

The uses of this event in the exhortations of Scripture are conclusive and significant. It is held forth as a challenge to endurance (Rev. 3:2); as a stimulation to watchfulness (Luke 12:35-36); as a motive to patience (James, 5:8); as bringing the reward of believers (Rev. 22:12; 1 Cor. 3:12-15); as an incentive to holiness (1 John 3:3); as the supreme consolation (1 Thess. 4:13-18); as "the blessed hope" (Tit. 2:13); as the dominant note in prophecy and apostleship and as constituting the future half of prophetic utterance concerning the Christ (1 Pet. 1:11).

Against the materialism in philosophy, the infidelity in science, the rottenness in the pulpit, and the absolute failure of all other things to bring peace, what proclamation can be so effective and so reassuring as the preaching of this doctrine, which occurs more in the New Testament than any other, and rises portentously as the unfulfilled portion of the Old? Let us heed His own Word, "What I say unto you, I say unto all—watch! Watch ye therefore, for ye know not when the Master of the house cometh—at even, or at midnight, or at the cock crowing, or in the morning, lest coming suddenly, He find you sleeping!" Mark 13:35-37. And let us obey the command of the Holy Spirit, who "by His *appearing and His Kingdom*" charges us to "preach the Word."

Is not the fact of the Lord's return the glorious hope of the Church, whatever view we may entertain as to the time of its occurrence? This being true, may we not push it without emphasizing our difference?

THE PREACHING PRESBYTER.

By Rev. I. S. McElroy, Sr., D. D.,
Pastor of First Presbyterian Church, King's Mountain, N. C.

The preaching presbyter is an important person in the Presbyterian Church. Just when he was first accorded the place which he now holds in all the different families that constitute

the great Presbyterian brotherhood is a question touching which men may hold conflicting opinions without being chargeable with heresy. Presbyterians find a peculiar pleasure in proving to their complete satisfaction that the government of the Church in all ages since before Moses led Israel out of Egypt was by divine appointment committed to certain men called presbyters (elders), and that this government by presbyters was continued in the Church under the Christian dispensation.

The Presbyter.

The position of the preaching presbyter in the Church, as a presbyter, is well secured by a strong foundation of Scriptural authority. As a presbyter he has antiquity, and authority, and the honor of having his name adopted to designate one of the largest and finest churches in the sacramental hosts of our Lord. Presbyters were the divinely appointed rulers of the Church, sometimes called Overseers or Governors. But were they anything else? Was there any other authority or function inherent in their ordination? Did the ordination of a presbyter make him also a preacher? Were all presbyters preaching presbyters? They were not in the Church under the Old Testament; nor in the synagogue after which the early Christian Church was largely modeled; nor in the teachings and practice of the apostles. The two Greek words used in the Scriptures to designate the official preaching of the Word occur many times, but are never applied to the presbyter as such. The only teaching term applied to the presbyter as such is also applied to private members, including women. Titus 2:3. Preaching as distinct from the teaching that pertains to all members is not included in the lists of the duties and qualifications of the presbyter (BISHOP) as given in 1 Tim., third chapter, and in Titus, second chapter. The duties and qualifications there laid down by the apostle apply to all presbyters because they are the rulers of the Church. They apply to the preaching presbyter because he is a presbyter or ruler and not because he is a preacher. All Scripture seems to be in har-

mony with the distinction made by the Apostle Paul in his first letter to Timothy, saying, "Let the presbyters (elders) that rule well be counted worthy of double honor, especially they who labor in word and doctrine." This distinction was observed by the early Church for at least two hundred years after Christ, and it now obtains in every branch of the great family of Presbyterian churches throughout the world.

It has been claimed that this distinction rests on the authority of this single passage of Scripture quoted above (1 Tim. 5:17). Dr. Thornwell denied the correctness of this claim and then disposed of the objection it contains in the following manner: "In the first place we would call attention to the maxim of the great father of modern philosophy. 'It is the peculiar and perpetual error of the human understanding,' says Lord Bacon, 'to be more moved and excited by affirmatives than negatives, whereas it ought duly and regularly to be impartial—nay, in establishing any true axiom, THE NEGATIVE INSTANCE IS THE MOST POWERFUL! It is a false induction therefore to collect together a bundle of passages in which presbyters are mentioned who were preachers, and then without pausing to inquire if there may not be negative instances, or whether the real ground has been discovered of the application of the term, to lay it down * * *that the Scriptural presbyter is a minister of the Word." "If any other persons besides preachers are denominated presbyters in the Scriptures, it follows irresistibly that preachers are not so called because they are preachers, but in consequence of some other property of their office common to them and to others who have no right to dispense the mysteries of God. This common property, whatever it may be, is the essence of the presbyterate; and that it consists in the right to rule is clear from one passage which proves, beyond the possibility of doubt, that presbyters and ministers of the Word are not synonymous terms. That passage is 1 Tim. 5:17, Let the presbyters that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. This is Lord Bacon's powerful negative instance. "To affirm in the face of this

Scripture that all elders (presbyters) are teachers (preachers) is no less preposterous than to affirm in the face of experience and fact that all that are mortal are men."

The Preacher.

Preaching in the New Testament Church was not an office, but a function. Apostles, prophets, evangelists and some presbyters on occasions exercised themselves in the preaching of the Word, but it was not the chief function of any of these officers. Possibly the New Testament prophet was an exception to this statement. He was certainly more akin to the modern preacher than was either of the other officers mentioned among the ascension gifts of our Lord.

Professor Thompson is not alone in his opinion that "the New Testament prophets were the preachers of the Word; men to whom God had given special insight into His divine truth and a happy faculty of imparting that truth to others. The gift of prophecy or preaching is the most useful and the most practical of all gifts. The work of the Christian pastor is precisely this—by teaching and preaching to cultivate the spiritual life of believers." Preaching was more especially his chief business than it was the business of any other church officer, but he had no office nor authority in the local church. When he settled in the bounds of a local church, and this he did with increasing frequency as the years were passing, he was usually elected to the office of presbyter. In this way perhaps, as suggested by Bishop Gore and others, the New Testament prophet was merged into the preaching presbyter and the latter became a more important person in the congregation. Whether or not these scholars are correct in this suggestion, it is clear that the preaching presbyter as a preacher was more akin to the New Testament prophet than he was to the apostles, although Calvin says "the province of pastors (preaching presbyters) is the same as that of the apostles, except that they preside over particular churches respectively committed to them." Although this statement will probably not be ac-

cepted in our Church, even from the great Calvin, without some explanation and qualification, yet it serves a good purpose in calling attention to some things in which the preacher presbyter was closely related to the apostles and prophets. These two were appointed of God to lay the foundations of the Church under the new dispensation (Eph. 2:20), and then the oversight, government and discipline of the congregation passed to the Presbyters, all of whom were rulers, and some also were preachers, who "labored in word and doctrine."

The Bishop.

Presbyter and bishop in the New Testament are two names for the same officer. Both titles emphasize the fact that this officer is a ruler. Every church was governed by a plurality of these rulers, one of whom was the Moderator or President. He was probably the same person to whom Paul referred as a presbyter "who labored in the Word and doctrine," who led the worship, and when the occasion required did the preaching and administered the sacraments. This is in accord with the testimony of Justin Martyr (100-166), who says: "On the day called Sunday all who live in cities or in the country gather to one place and the memoirs of the apostles and the writings of the prophets are read, and then the President verbally instructs and exhorts them to imitate those good things."

Tertullian (160-230) tells us that by the close of the second century each church in the Roman Empire, at least each of the larger churches, had a Bishop whose duty it was to conduct public worship and keep an oversight of the manners of the flock. He was the President of the college of presbyters, and was himself a presbyter, and the government and discipline of the Church was in their hands. It was especially the duty of the Bishop to preach. Presbyters were often elected bishops because they could preach. When there was need for more preachers than there were bishops, presbyters and deacons were appointed by the Bishop to preach as his substitute, and the Bishop was held responsible for the doctrine preached on all

such occasions." "If the presbyter baptized, celebrated the eucharist, preached or the like, this was only as commissioned and deputed by the Bishop." Such deputations were frequently necessary, and therefore presbyters were required to be as far as possible qualified to teach; and as members of the college as presbyters, which before everything had to do with jurisdiction and discipline, it was required that they should be blameless of life."

The local church as late at least as the first quarter of the third century was governed by a plurality of presbyters. The presiding presbyter was called Bishop as his particular and exclusive title. The Bishop was also the preaching presbyter. His authority as a ruler in the Church was inherent in his office as presbyter. His position as President of the college of presbyters was due to his election. To the duties of the presbyter were added the function of preaching. Thus the presiding presbyter and the preaching presbyter were one and the same. Of course we understand that this Bishop of the local church was not a diocesan Bishop, an officer in the hierarchy that afterward reached its climax in the Pope, but a presbyter Bishop with the same position, authority and duties as now belong to our Presbyterian pastor. He afterwards became a part of that hierarchy, but that is a story with which we are not now concerned, except it be to heed a warning.

When the presiding presbyter, who was also the preaching presbyter, had taken from the other presbyters for his exclusive use the title of Bishop, he soon began to appropriate to himself the authority of the other presbyters until at last there was nothing left for them to do, and so they ceased to be recognized. For more than a thousand years preceding the work of John Calvin, presbyters, who according to the Scriptures were charged with the oversight of the flock, whose sole business was to administer the government and discipline of the Church, have almost no place in the history of the Church. During this long and dark period, when the hierarchy was in power, we find the government of the local church vested in the Bishop, who had the assistance of his deacons in the care of the poor.

This Bishop having supplanted the preaching presbyter and absorbed the New Testament prophet, ought to have been a tireless, effective and every way wonderful preacher of the gospel, but his preaching was in the inverse ratio to his obligation. Having appropriated all the authority of all the other presbyters, he ought to have been a miracle of administration, government and discipline, but that period is notorious for the neglect of pastoral oversight and care of the people. May not this story be for a warning as to the danger of neglecting that distinction which the Scriptures make between the presbyters who rule and the presbyters who also labor in word and doctrine?

The Restoration.

When the Protestant Reformation came, as the breaking of the day after a long dark night, the presbyter of the New Testament was restored in a large measure to his rightful place in the system of Church government formulated by John Calvin. The restoration was not complete, but the Scriptural distinction was clearly made between the two classes of the same order of presbyters. In the third chapter of the fourth book of the Institutes he treats of Church officers, and says of the "pastors" mentioned in Eph. 4:11: "The preaching of the gospel and the administration of the sacraments constitute the two principal parts of the pastoral office." "What Paul says of himself belongs to them all (pastors), 'Woe is me if I preach not the gospel' because 'a dispensation of the gospel is committed unto me.'" "Those functions (in Rom. 12:8 and 1 Cor. 12:28), which are merely temporary, I omit as foreign to our present subject. But there are two which perpetually remain—"government" and "the care of the poor." "Governors I apprehend to have been persons of advanced years selected from the people to unite with the bishops in giving admonitions and exercising discipline. For no other interpretation can be given to that injunction." "He that ruleth, let him do it with diligence." Therefore from the beginning every

church has had its senate or council composed of pious, grave and holy men who were invested with jurisdiction in the correction of vices. In the fourth chapter he says: "Hitherto we have treated of the mode of government in the Church, as it has been delivered to us by the pure Word of God, and of the offices in it as they were instituted by Christ. Now that all things may be more clearly and familiarly displayed and more deeply impressed upon our minds, it will be useful to examine what was the form of the ancient Church in these particulars." "As we have stated that there are three kinds of ministers recommended to us in the Scriptures, so the ancient Church divided all the ministers it had into three orders. For from the order of presbyters they chose some for pastors and teachers; the others presided over the discipline and correction. To the deacons was committed the care of the poor and the distribution of the alms." In support of this he quotes Jerome, who mentions only "bishops, presbyters and deacons" as permanent officers in the ancient Church; and who also says that "a presbyter is the same as a bishop." Then he explains how the title of Bishop came to be applied exclusively to the presiding presbyter.

Under more favorable conditions, with a Church independent of the State, Calvin would doubtless have made his Church polity conform more fully with the teachings of Scripture, but he made it clear that the government of the Church was vested in presbyters and that to some of these presbyters also pertained the function of preaching the gospel and administering the sacraments. This was a most important achievement. The position and relations of the two classes of presbyters were made more clear by John Knox and the Scottish divines, and especially by Dr. Thormwell, of our own Church.

A brief resume of Dr. Thormwell's argument may serve to stir up some pure minds by way of remembrance. (1) The two classes of presbyters are clearly set forth in 1 Tim. 5:17. (2) This view of Church government is held by a large part of the churches of the Protestant Reformation. (3) All the words which are used interchangeably with presbyter are ex-

pressive of government rather than of teaching. Pastor is used for presbyter, but pastor means in Scripture not a preacher or teacher, but a ruler; as in Ezek. 34:23; 37:24; 1 Chron. 11:2; Rev. 2:27; Matt. 2:6. Bishop is also used for presbyter, and bishop means overseer, or one to whom government has been committed; as Num. 31:14; Judges 9:28; Neh. 11:9. (4) There were presbyters in the synagogues, but no preachers. (5) The marked difference which the apostle repeatedly makes between the gift of teaching and the gift of government. (6) The practice of the early Church as gathered from the writings of Polycarp, a disciple of John, and from Ignatius, a disciple of Polycarp, and Clement, Cyprian, Ambrose and Jerome. "In the Primitive and Apostolic Church presbyters as such were simply and exclusively rulers. One of the presbyters in each congregation was usually invested with authority to preach and dispense the sacraments, and became by consequence the permanent president of the body." "It is perfectly preposterous to make presbyter and preacher synonymous terms. To effect such a confusion of things separate and distinct was the work of time. The custom of permitting elders to preach originated, in the first instance, in a laudable desire on the part of the bishops to have their people instructed during their absence. What at first however was granted as an indulgence, soon came to be demanded as a right, and the innovation did not stop with elders."

The only Church that has ever claimed that all presbyters are also preachers is the Church of Alexander Campbell. It has recently closed the first century of its history with a remarkable record for growth. That this growth was not due, in any large degree if at all, to the peculiar views of that Church touching the presbyters will appear from the following considerations: (1) The rapid growth of the Presbyterian Church in Scotland and of the Baptist and Methodist Churches in America cannot be so explained; (2) the fact that this peculiarity was not stressed as was the assault on "man made creeds," nor as was the claim that this movement would gather all Christians into one Church with the Bible for their only

creed, nor as was the duty to gather every Lord's day for "the breaking of the bread," nor as was the peculiar doctrine that faith is only a mental assent that secures salvation by baptism. This doctrine was reiterated in slogans like these: "Baptism is the remitting sacrament," "Believers receive the remission of sins in the act of baptism." It is worthy of note that with the growth of this Church there has developed in practice a growing tendency toward the position of the Presbyterian Church anent two classes of presbyters. Does not the experience of this Church confirm the position of our Church that the government of the Church is vested in presbyters? That the presbyter is a ruler and nothing more? That the preaching presbyter differs from other presbyters only in this, that to him pertains the additional function of preaching the Word and administering the sacraments?

BOOK REVIEWS

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BOOKS ON PAUL.

1. THE LIFE OF PAUL: *By B. W. Robinson, Ph. D., Prof. of N. T. Interpretation in the Chicago Theo. Seminary.* Univ. of Chicago Press. Pp. 250. $1.75.

2. STUDENT'S LIFE OF PAUL: *By G. H. Gilbert, Ph. D., D. D., Prof. of N. T. Interpretation in Chicago Theo. Seminary.* Macmillan Co. Pp. 278. $1.50.

3. LIFE AND EPISTLES OF ST. PAUL: *By W. J. Conybeare and J. S. Howson.* Many editions, both abridged and unabridged. Recent edition on thin paper in one handy volume. Various publishers. $2.00 up.

4. PAUL, SON OF KISH: *By L. I. Henry.* University of Chicago Press. Pp. 356. $3.00.

5. THE CHARACTER OF PAUL: *By C. E. Jefferson, Pastor of Broadway Tabernacle, New York City.* Macmillan Co. Pp. 381. $2.25.

6. LIFE AND LETTERS OF ST. PAUL: *By David Smith, Prof. of Theology in the McCrea Magee College, Londonderry.* Doran Co. Pp. 704. $6.00.

7. LIFE AND MINISTRY OF PAUL THE APOSTLE: *By Eleanor D. Wood.* Pilgrim Press, Boston. Pp. 251. $1.25.

8. LIFE AND LETTERS OF PAUL: *By Lyman Abbott.* Houghton, Mifflin Co., Boston. Pp. 384. $2.00.

9. LIFE OF ST. PAUL: *By Jas. Stalker.* Revell Co. Many editions at various prices. $1.00 up.

10. EPOCHS IN THE LIFE OF PAUL: *By A. T. Robertson.* Scribner's. Pp. 337. $1.25.

11. St. Paul, His Life, Letters and Doctrine: *By A. H. McNeile.* Cambridge University Press. Macmillan Co., Importers. Pp. 319.

12. St. Paul the Hero: *By R. M. Jones.* Macmillan Co. Pp. 172. 75c.

13. Life and Work of St. Paul: *By F. W. Farrar.* E. P. Dutton & Co., New York. Various editions at various prices.

14. Studies of the Man Paul: *By Robt. E. Speer.* Revell Co. Pp. 303. 75c.

15. The Apostolic Age: *By W. B. Hill.* Revell Co. Pp. 386. $2.00.

16. The Pauline Epistles: *By R. D. Shaw.* T. & T. Clark, Edinburgh. Scribner's, Importers. Pp. 508. $3.50.

17. Environment of Early Christianity: *By S. Angus.* Scribner's. Pp. 240. 75c.

18. Evolution of Early Christianity: *By S. J. Case.* University of Chicago Press. Pp. 385. $2.85.

19. Paul the Dauntless: *By Basil Mathews.* Revell Co. $2.00.

Paul is the most important single individual in the history of the Christian Church. "If there is one person," says Robert E. Speer, "to whom we owe an adequate comprehension of what Jesus Christ was and was meant to be to the world, it is Paul. More illumination has come to the world through Paul than through any other person who ever lived." In his latest book, *The Character of Paul*, Charles E. Jefferson declares: "The New Testament holds before our eyes the figures of two men—Jesus and Paul. Other men are there, but they are all in the background. At the center of the picture stands Jesus, the Messiah, the Son of the Living God, and near him stands a man who above all others had the character of the Son in whom God is well pleased. Our whole civilization would receive a fresh impetus and brighter tone if it should come into closer contact with this spiritual dynamo, this man who found by experience that he could do all things through Christ." Manifestly there is a revival in the study of Paul, and we trust that this brief notice of some of the best books on Paul will prove to be helpful to our readers.

To give one a brief, clear, accurate grasp of the outstanding points in the life of Paul, the best books are Robinson's *The Life of Paul* and Gilbert's *Student's Life of Paul.* It is hard to say which one of these two books is better. Perhaps *Robinson* excels in clear arrange-

ment, but either book will give the student a fine survey of the main events of the apostle's life. *Conybeare & Howson* is a very old book, but still invaluable, and the great classic on Paul. It needs to be supplemented by a more modern work which gives the latest information from the Greek papyri and other sources of new light on the New Testament. Such a work is found in Smith's *Life and Letters of St. Paul.* We cannot agree with many of Smith's positions, but the book is written in such a charming style and filled with so much of the latest information and treats Paul so fully and sympathetically, that the serious Bible student, and especially the preacher, cannot afford to be without the book.

Paul, Son of Kish, by L. I. Henry, is a novelized life of Paul. It will give the reader full and interesting details in regard to the home, social, economic and religious life of the world of Paul's day. It is written in very attractive style, and while a work of the imagination, it is true to all the known facts of the first Christian century. It is a splendid book to put in the hands of a young person who wants a vivid portrayal of the life of Paul. Speaking of a "juicy" book, *The Character of Paul,* by C. E. Jefferson, fairly drips with juice. There is not a dull paragraph in the whole book. It is invaluable to preachers, even though Jefferson repudiates the Calvinistic theology, maintaining that Paul, as interpreted by John Calvin, is not the true Paul, and even though he repudiates the doctrine of verbal inerrancy of the Scriptures. A list of the titles of chapters in the book will give a fair illustration of its interest and value to preachers. They are as follows: The Man; What We KNOW and What We Do Not Know; His Limitations; As Seen by His Contemporaries; His Sincerity; His Sanity; His Weakness; His Strength; His Pride; His Humility; His Vehemence; His Patience; His Courage; His Courtesy; His Indignation; His Tenderness; His Breadth and Narrowness; His Sympathy; His Thankfulness; His Joyfulness; His Trustfulness; His Hopefulness; His Love; His Religiousness; His Lovableness; His Greatness.

Wood's *Life and Ministry of Paul the Apostle* is written in a most interesting way. It gives all the latest information, and would be the best book to put into the hands of a young person, except for the fact that the author goes out of her way to call attention to what she supposes are historical blunders in the New Testament. The fact is we do not often have sufficient information to tell whether the particular statement is a blunder or not. And it is very unfortunate that Miss Wood should call attention to the alleged blunders, which have never been proved to be real blunders. Lyman Abbott's *Life and Letters of Paul* is very suggestive for the preacher, although we must differ from many of Abbott's views. Stalker's *Life of St. Paul*

still remains the finest brief treatment of the apostle and his work. It is a classic. It does not give the events of Paul's life in a connective order, but is rather an interpretation of the spirit of the man and his work. Robertson's *Epochs in the Life of Paul* is unusually suggestive, especially to preachers. The same thing may be said of McNeile's *St. Paul, His Life, Letters and Doctrines.* This is an able book, but very condensed, and to the general reader a little dry; but the preacher will find it of immense value. *St. Paul the Hero,* by R. M. Jones, is a brilliant brief sketch of the apostle, well adapted for young people, written in a most fascinating style and covering all the points in the life of Paul with remarkable clarity and briefness. Farrar's *Life and Work of St. Paul* is old, but still very helpful. It treats the subject in great fulness. *Studies of the Man Paul,* by R. E. Speer, is a brilliant study of the character of Paul written with the author's characteristic spiritual fervor and power. Mathews' *Paul the Dauntless* is beautifully printed and illustrated and charmingly written with an immense appeal for young people, setting forth as it does the heroic features of Paul. It would make an ideal present to give to a young Christian.

We bring this notice to a close by calling attention to four books which set forth Paul's environment: Hill's *Apostolic Age* is the best popular treatment of that important subject. Shaw's *The Pauline Epistles* is the most vivid and stimulating treatment of all introductory questions concerning Paul's letters. *Evolution of Early Christianity,* by Case, is a brilliant treatment of the subject, but at times radical and destructive, yet most suggestive and valuable to the serious student. The same topic is discussed in a popular way by S. Angus in his little book, *Environment of Early Christianity.*

EUGENE C. CALDWELL.

Union Theological Seminary.

THE LIFE OF ALEXANDER WHYTE, *D. D.*: *By G. F. Barbour.* George H. Doran Company, New York. Pp. 675. Price $6.00.

Dr. Alexander Whyte was so generally recognized as one of the great personalities and foremost preachers of his time that the appearance of an adequate life of him was eagerly awaited by thousands of readers. The volume with which Dr. G. F. Barbour has met this expectation is unquestionably one of the most important biographies of recent production. It is being widely read and will be treasured in many libraries.

The personality and career of Alexander Whyte afford abundant material for a life-story at once deeply interesting and highly stimulating, particularly to ministers. To begin with, there is a romantic

story of victory over handicaps, and the attainment of eminent honors against great odds. The great minister of Free St. George's and Principal of New College, Edinburgh, began life under the bar sinister. He spent his childhood in obscure poverty, in a weaving village, and his early youth on a cobbler's bench. His triumphant struggle for an education evinced at once a mind of extraordinary vigor and a character of indomitable purpose. Dr. Whyte's intensity of nature, his prophetic passion for righteousness, his warm human sympathies, his catholicity of spirit and his rare literary taste are vivid features of the portraiture that his biographer has given us. Then there is an elaborate account of the great preacher's labors. His habits of reading and his methods of preparation for pulpit and classes are revealed.

Dr. Barbour is a careful and scholarly chronicler, and the student who loves to get close to a great soul, and to analyze a great career, will find this study of Alexander Whyte both delightful and exceedingly profitable.

HENRY WADE DUBOSE.

Spartanburg, S. C.

JEREMIAH: THE BOOK, THE MAN, THE PROPHET: *By George Adam Smith, D. D.* George H. Doran Company, New York. 1923. $3.00. Pp. 394.

This is one of the two best books in English on Jeremiah. Along with it goes John Skinner's "Prophecy and Religion; Studies in the Life of Jeremiah." The sub-titles give us the respective points of view. Those who are familiar with George Adam Smith's books on the prophets will want to read this one, which is the best of all his studies in the prophets.

The author uses the name "The Lord" instead of "Jahweh" in his translations. His study of the false prophets is the best since Davidson's chapter in "Old Testament Prophecy." The chapter on "The Prophet as Poet" is the outstanding chapter of the book, in which the author gives a most satisfactory discussion of the whole subject of Hebrew meter.

More space should have been given to the "New Covenant," which, however, is fully discussed in Skinner's book. Skinner's arrangement of chs. 1-6 is more satisfactory.

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Staunton, Va.

THE FOUR GOSPELS. THEIR LITERARY HISTORY AND THEIR SPECIAL CHARACTERISTICS: *By the Rev. Maurice Jones, D. D.* Society for Promoting Christian Knowledge, London. The Macmillan Co., New York. Pp. 122.

In this book Dr. Jones has given what is perhaps the best brief study of the questions concerning the original sources, date, authorship, occasion and purpose of the four gospels. These questions are living questions among New Testament scholars today, and the preacher cannot find a better guide book than the brief and yet comprehensive study by Dr. Jones. The author discusses all these problems, giving the main views now held, and then gives a clear statement of his own views. In the main, he occupies the conservative orthodox position. For example, he is inclined to believe that the Apostle John wrote the fourth gospel. Dr. Jones gives a splendidly selected list of modern books dealing with these problems of our four gospels. If any preacher wishes to make an inquiry into the original sources and origins of the gospels, by all means let him secure this volume by Dr. Jones.

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THE EPISTLE TO THE PHILIPPIANS, With Introduction and Notes. *By Maurice Jones, Principal of St. David's College, Lampeter.* Methuen & Co. London. $3.00.

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Twentieth Century, a survey of recent Christlogical and Historical Criticism of the New Testament. Macmillan Co. $3.00.

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THE MORAL LIFE AND RELIGION: *By Ten Broeke.* The Macmillan Company, New York. 1922. Pp. 244. $2.00.

There are three divisions to this book—a psychological study of moral phenomena, the relation of religious consciousness to conduct and a philosophy of morals and religion. The author writes from the empirical and psychological point of view with the technical student in mind.

His view of the development of moral and religious experiences leaves out the Divine source. His view of sin logically follows, "Evil is but a lower stage of good."

The book has a value for the specialist in ethics and philosophy, but not for the busy pastor.

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A NEW VISION OF ANOTHER HEAVEN: *By Richard W. Lewis, D. D.* The Fleming H. Revell Co. Pp. 160. $1.25.

The account of a very comprehensive vision is set before us in this volume. The writer describes the occasion on which the vision came to him, and assures us that he was inspired of God to see it. No room is left for any one to disagree with his ideas. The book is mainly an effort to visualize the future on the framework of extreme premillenarian eschatology.

A. F. CARR.

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THE GOSPEL OF FELLOWSHIP: *By the Rt. Rev. Charles D. Williams, D. D., Late Bishop of Michigan.* Fleming H. Revell Co., New York. Pp. 213. $1.50.

These are the Cole Lectures for 1923 in Vanderbilt University. The book is well worth reading. Bishop Williams was much more than an ecclesiastic—he was a man among men and he lived in the practical atmosphere of the Master. His chapters discuss The Need and Nature of Fellowship; Fellowship Between Races; Fellowship Between Nations; Fellowship in Industry; Fellowship Among Churches; and The Fellowship of the Mystery. The lectures were actually delivered by Dr. Marquis, of Detroit, and his hand largely prepared the closing pages of the volume. Bishop Williams believed, as many are coming to believe, that "unless our divided churches can catch a vision that

shall unite them above all their differences, . . . the Church, as now organized, is doomed." Many of our ministers would do well to read and ponder these pages.

D. P. McGeachy.

Decatur, Ga.

The Coming King, The World's Next Great Crisis: *By Williams Evans, Ph. D., D. D.* Fleming H. Revell Co., New York. Pp. 244. $1.50.

There has been a certain weariness and exhaustion in the word "crisis" recently. The word is greatly overworked and Dr. Evans is partly to blame. His book abounds in things new and old—in things fine and worthless. It is a great pity that so wonderful a man as Dr. Evans should be so extreme a pre-millennialist. He believes that a great cleavage is coming in the Church and that the point of cleavage will be our attitude toward the doctrine of the Second Coming. To some of us it seems absurd that the Church should even be troubled by a question of dates and details at a time when the name of Christ is being blasphemed by racial hatred, economic inequalities and wars between Christian nations—to say nothing of the unnumbered individual souls still in need of a personal salvation. Dr. Evans lays down a scheme and shuts the Almighty up to it. He says, "What is left for God to do? Patriarch, Jew, Gentile—all have faith. There is but one thing now to be done, and that is for the Son of God Himself to come." It is at least possible that some of us were more accurately trained, when we were taught to say "God can do all His holy will." Certainly, Dr. Evans and all the rest of us can leave the future in His hands.

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The Effective Evangelist: *By Rev. Lionel D. Fletcher.* George H. Doran Co., New York. Pp. 266. $1.50.

Here is a volume well worth the reading—although it remains true that no man can teach another to be an evangelist. Our brother Fletcher is a product of Australia and the British Isles, and consequently some of his phrases ring strangely on our ears. However, they are easily forgotten in the sanity and breadth which characterize the argument. For instance, the writer faces the problem as to whether modern learning has robbed men of the power to win others for Jesus Christ. He does not go deeply into such matters, but he helps us to think of them, and we rise from our reading warned and armed for better service in our own churches.

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